ISRAELI AUDIENCES ARE CAPTIVATED BY MUSICAL SKILLS OF TORONTO CHOIR

By MARCIA KRETZMER

JERUSALEM —

Audiences all over Israel were captivated when the boys of Canada's **Toronto Pirchei Choir** filed onstage in well-disciplined lines — 23 nice kids, aged 9-15, dressed in loose, green Israeli-style shirts over navy-blue trousers, with yellow silk **kipot** placed at an identical angle on their heads.

The Toronto Pirchei Choir was formed one-and-a-half years ago, modelled on other famous "Pirchei" choirs. They sing what has become known as Jewish "soul" music: a mixture of sprightly Yeshivah songs and more pensive Chassidic melodies, combined with modern pop. Most of their songs are the original compositions of Yerachmiel Begun, a student at Ner Israel Yeshivah.

In a short time, the boys, who are pupils at Toronto's Eitz Chaim and Associated Schools, have produced a record, which, says choir director Heshi Nussbaum, has become the best-selling record of Jewish music of its type. In fact, long before the choir's arrival in Israel, local bands were playing their music at weddings and concerts.

The choir has performed to capacity audiences in Toronto, New York and Miami, and has now notched up a highly successful tour in Israel. Before their return to Canada, they also recorded a performance for Israel television. They have turned down invitations to appear in London, Antwerp and Paris — "Well, it can get to the point where their school work could suffer," says Nussbaum, a teacher at Toronto's Eitz Chaim Schools.

In an interview backstage at Jerusalem's Binyanei Ha-Ooma concert hall, **The Canadian Jewish News** asked Nussbaum whether the appeal of this type of music is not limited to the strictly religious. "Not at all," replied Nussbaum. "Our music is exciting, lively, singable. It's today's sound. We had one audience in an amphitheatre at Migdal Ha-Emek, which was very far removed from traditional Judaism. Sixteen thousand of them, and they just ate it up."

One secret of the choir's success is their highly convincing stage presence. The Toronto Pirchei Choir displays a refreshing charm and ease on the stage, an appearance of naturalness and spontaneity, which is actually produced through arduous rehearsal to meet the exacting standards of conductor Harvey Ehrlich and director Nussbaum. There is strict attention to detail — every movement was choreographed by Toronto teacher and dance instruetor Teme Koernerman.

The singing was interspersed with anecdotes told by the boys in very passable Hebrew, Nussbaum preferring to address the audience in Yiddish: "If I speak English, you won't understand what I'm talking about. And if I speak Hebrew, I won't understand what I'm talking about."

Unfair perhaps, to single out names in such a well-drilled team, but David Buzaglo made a stunning impression with his hauntingly poetic and deeply moving solos. Another was Ian Zagdansky, who sang, conducted the choir in a few pieces and also played in **Shma Yisrael** a small band composed of 13-16-year-olds, which made a lot of vibrant and exciting noise, and which shared the bill with the Toronto Pirchei.

Jointly, they brought the "Toronto sound" to Israel in six performances in the largest concert halls of Jerusalem, Tel Aviv and Haifa, as well as performances in the northern settlements and before regular soldiers and reservists in army camps and bases in the Sinai.

The Canadian Jewish news

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Accord with Egypt on Sinai withdrawal said to be imminent

JERUSALEM (JCNS) –

Israel and Egypt are in agreement on all major aspects of a three-year peace accord and a formal announcement to this effect is expected within a few days.

Religious zealots and supporters of the Betar staged violent demonstrations in Jerusalem and Tel Aviv against the proposed agreement, claiming that Israel was surrendering to U.S. pressure. U.S. Secretary of State Henry Kissinger was singled out for attack. Police armed with tear gas and water cannon broke up crowds of demonstrators.

Under the terms of the agreement now virtually ready for signing by both governments, the Egyptians will advance about two miles into Israeli-held territory along the Gulf of Suez and they will take possession of the United Nations peacekeeping zone established in 1974.

Israel will relinquish the strategic Gidi and Mitla mountain passes where surveillance stations will be set up. The Abu Rodeis oilfields which Israel captured in 1967, will be returned to Egypt.

Despite the demonstrations against any yielding of territory, it is expected the Knesset will back the Rabin Cabinet and vote to accept the agreement, though it is not expected there will be a resounding victory for the government. One of the dissenters is expected to be former Defence Minister Moshe Dayan.

Dr. Kissinger, whose first shuttle diplomacy ended in failure, voiced cautious optimism that the agreement will enable Israel to "dedicate herself to peace without fear." He said the new agreement would ease Arab pressure for Israel's suspension from the United Nations. He was supported in the viewpoint by an American Jewish delegation led by Rabbi Israel Miller which called upon him.

Critics of the Israel Government claim that Israel is doing all the giving and Egypt is agreeing to do no more than refrain from making war and agreeing to soften its boycott and propaganda against the Jewish state. Even in the matter of hostilities, they point out, Egypt is reserving to itself the right to join any other Arab country in making war on Israel, if it decides that Israel was the aggressor.

But there are some substantial benefits accruing to Israel in the second stage, Sinai agreement. Some details were made public by Itzhak Navon, chairman of the Knesset Foreign Affairs and Security Committee, in the hope that the information would calm the bulk of the population's fears as to the future.

Navon said the agreement would consist of three parts: open commitments between Israel and Egypt; commitments between Israel and the United States; and indirect commitments between Israel and Egypt through Washington.

As part of the agreement, Israel would receive "about $2,000 million and maybe more" in American financial aid, as well as guaranteed oil supplies. In addition, the U.S. would sell Israel "sophisticated and important arms," Navon said.

Navon, a veteran member of the Israel Labor Party, said that 20 clauses of the projected agreement must still be kept secret. He added: "I favor this agreement because it is good for the Jews."

Itzhak Navon

Cont'd on Page 18

Arafat threatens massive terrorism

PARIS —

Yasser Arafat, the head of the PLO, has served notice that if the proposed interim agreement between Israel and Egypt does not conform with the resolutions adopted by the conference of Arab states at Rabat last October, the Middle East "would be shaken by violent shocks at all levels." The Rabat conference called for complete withdrawal by Israel from all occupied territory and recognition of the rights of the Palestinians.

The threat of a major terrorist offensive was made by Arafat in an interview with a representative of **Le Monde**. Apparently smarting under what he felt was a snub by Egyptian President Anwar Sadat, the terrorist leader said he had not been told anything about the proposed agreement although a rule was made at the Arab summit conference that he was to be kept informed of all developments.

The Syrians are also reported to be unhappy about the proposed agreement, despite Egyptian assurances that the interim accord to be signed with Israel will not endanger the Syrian position.

Israel is well aware that her agreement with Egypt is likely to spark a renewed series of terrorist attacks by the PLO, and Arafat's warning is seen as strong evidence that this is likely to happen. It is known that all defense forces have been alerted to the situation and security at sensitive border points has been tightened. In recent days, Israeli warplanes carried out bombing attacks against terrorist bases in Lebanon on the Syrian border.

Meanwhile in Jerusalem, Foreign Minister Yigal Allon appealed to his country's "responsible public" to be restrained in their behavior even if they oppose the interim pact with Egypt. The appeal fell on deaf ears as far as supporters of right-wing and religious political groups were concerned.

CIC selects academics for posts

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO —

Two academics in their 20s have been appointed to fill key positions of the Canada-Israel Committee in Ottawa and Montreal.

In a long-awaited announcement, the CIC said Howard Stanislawski, 26, who this year received a masters degree in near Eastern studies at Brandeis University, will staff the new Ottawa office. He will work under the direction of CIC National Director Myer Bick of Montreal.

Lawrence Grossman, 25, a native of California, who recently graduated with an MA in international relations from the John Hopkins School of Advanced International Studies in Washington, has been appointed director of research. He will work in Montreal.

Grossman lived in Israel for two years where he studied at the Hebrew University and taught Jewish history, and Middle East and contemporary history.

The Montreal-born Stanislawski has done extensive freelance work for the CBC in his native city. While in Boston, he served as editor of an acclaimed student publication, **Genesis II**, from 1971 to 1973.

The CIC had said earlier this year that the Ottawa and Toronto offices of the organization were to open in May, but there was an unexpected delay due to personnel problems. The men expected to take the positions — a diplomat and a journalist — turned them down at the last moment, according to a source.

An announcement is expected shortly of the person to be chosen as head of the Toronto office.

Many Jewish leaders have been urging the opening of Ottawa and Toronto offices to help counteract the Arab propaganda barrage. The Arab Information Office has been in Ottawa for many years.

Meanwhile, a group of MPs will be visiting Israel in September as guests of that country's foreign ministry. Bick informed a national meeting of the CIC here in Toronto last week. Forty-five persons from across the country were in attendance.

The MPs announced as going to Israel include two former cabinet ministers from Toronto — Robert Stanbury and Stanley Haidasz. Others are Conservatives Hugh Anderson, Dan MacKenzie, Peter Masniuk, Liberals Rosaire Gendron, Louis Duclos and Alexandre Cyr, and NDPer Stuart Legatt.

Also under discussion at the CIC meeting was the PLO's planned attendance at the UN Habitat Conference scheduled for Vancouver next year. No firm decision regarding the conference was reached.

Dayan is opposed to step-by-step method of peace

By JANICE ARNOLD

MONTREAL —

Moshe Dayan told members of the press here that he does not favor the "step-by-step" gradual approach to a Middle East peace settlement.

"The step-by-step method used by Kissinger has been more beneficial to the Arabs, and has left Israel weaker politically and maybe militarily but no closer to a peace solution, "the former defence minister said, at a news conference held at the Israeli consulate.

Dayan believes it is still too early for a real peace agreement between Israel and its Arab neighbors but that there is a "good chance in a short time for 'passive peace,' that is no wars, an end to belligerency."

He did, however, praise the "initiative and energy" of Henry Kissinger: "He must think he has good grounds or the cabinet would not have agreed on his coming."

Dayan favors negotiations with Syria, Egypt, Jordan and Israel together at the same time. He said the only outcome of peace negotiations so far has been further withdrawals by Israel from the Sinai.

A positive development, according to Dayan, was the new economic and political power of the Arab countries in the international community.

"I don't like their strength but I think because of it they will be less likely to go into renewed military fighting and risk losing what they've accomplished when they can be better off in the political battlefield."

He observed that most Arab nations, especially Egypt, are now more interested in using their resources for economic development and are more eager for a peaceful solution than ever before.

The opening of the Suez Canal was one outcome of this desire for peaceful co-existence, noted Dayan.

Dayan was in Montreal under heavy security to help promote the opening of the United Jewish Appeal. He returned to Israel the following day.

He expressed the belief that the western world is beginning to realize that "not everything can be bought by oil," and that fuel is not "worth the price of terrorism."

Dayan said he was not worried by any diminishing support from World Jewry.

"I am worried by the easy way Israelis are leaving to go abroad, both the young and the not so young," he explained, "they are leaving for an easy life outside of the country, even if it is only temporary."

ROSH HASHANAH 5736

Painting by Morris Katz depicts rabbi blowing shofar on Rosh Hashanah, symbolizing the summons to people for self-judgment, self-improvement and atonement. The Canadian Jewish News' Rosh Hashanah edition this year is our largest paper ever — 58 pages. It's composed of three sections, including a 20-page supplement. (Rel. News)

India bars Israel from textile parley

LONDON (JTA) –

An international conference on textiles that was due to be held in Bombay in November has been cancelled because the Indian government has refused to admit Israeli delegates. The announcement was made here recently by British Conservative Member of Parliament Tom Normanton, vice-president of the International Federation of Cotton and Allied Textile Industries (IFCATI).

Normanton told a press conference, "we had no choice but to cancel the conference. We cannot allow this kind of blackmail threat to be put on us." He added that the IFCATI "categorically refused to hold the conference under this exclusion threat."

The host association, the Indian Cotton Mills Federation, tried to persuade its government to change its decision but without success. Normanton said that IFCATI was now planning a working meeting in Zurich Nov. 24–26.

Students protest opening of classes on Yom Kippur

LONDON, Ont. —

Before going to press, **The Canadian Jewish News** has learned that the University of Western Ontario has scheduled its academic year to begin Sept. 15 — Yom Kippur.

The university's Hillel group reacted by sending a letter of protest to President D.C. Williams and issued a circular to faculty urging them not to penalize students for absence on the first day of classes.

Hillel president, Elaine Abeles, in a statement released to **The CJN**, encouraged Western's Jewish students "to protest by honoring this day and sending letters to their respective deans and officers at the university.

"We are very unhappy about this matter," said Miss Abeles, "and feel that the university has wronged the Jewish students and staff by opening classes on this, the holiest day in the Jewish calendar."

President Williams, away on vacation, was unavailable for comment.

HOLIDAY NOTICE

The Canadian Jewish News offices will be closed on Labor Day, Monday Sept. 1. Therefore, the display advertising and editorial deadline for the Sept. 5 edition is Thursday Aug. 28 at 2 p.m. Classified ad deadline is Friday, Aug. 29 at 1 p.m.

On Erev Rosh Hashanah, Friday Sept. 5, **The CJN** offices will close at 4 p.m.

And the offices will be closed on Yom Kippur, Monday Sept. 15. Therefore, for the Sept. 19 edition, display ad and editorial deadline is Thursday, Sept. 11 at 2 p.m. The classified ad deadline is Friday, Sept. 12 at 1 p.m.

A community in its death throes

Cairo today—silent synagogues and a desecrated cemetery

By SHELDON KIRSHNER
CJN Staff Reporter

CAIRO, Egypt —

The once great Egyptian Jewish community is in its death throes, the victim of war and xenophobia.

There was a time, seemingly light years ago, when a proud and influential community of 110,000 prospered in this ancient land. But the Arab-Israeli struggle and Arab nationalism reduced the size of the community to such a staggering extent that today only some 500 Jews can be found in all of Egypt — 350 in Cairo and 150 in Alexandria.

Egyptian Jews have suffered for their Jewishness, and government restrictions have hampered their activities and movements, but still their situation can in no way be compared to the plight of Syrian Jewry.

In Egypt today, the all but abandoned and forlorn synagogues, together with the devastated Jewish cemetery in Cairo, tell more about the sorry state of Egyptian Jewry than hundreds of speeches or stacks of history books.

Only the very sad images of silent synagogues — there are reputedly 18 in Cairo — and a desecrated cemetery are powerful enough metaphors to put the long story of Egyptian Jewry into its proper perspective.

* * * * * *

In the course of my visit to Cairo, one of the two houses of prayer I visited was the Ben Ezra Synagogue.

The Ben Ezra Synagogue, which was originally a Coptic church, is a dilapidated place. The stained prayer books gather dust; the tallisim moulder away and the priceless Torah scrolls decay. Nobody seems to care.

A 67-year old Jew is the caretaker. But Natan Abraham Moses, whom other Jews in Cairo charged was lazy, is obviously not up to the task of caring for the synagogue, which is located off Mar Guerguis Street.

It is near a teeming, filthy slum, just past a high stone wall under whose shadow Moslems vendors compete to sell their kitschy wares to tourists. Incredible, soul-draining poverty surrounds the synagogue, with children no more than four years old thrusting out their emaciated brown arms for pennies.

Moses, who wears a white shirt and baggy gray pants, speaks Arabic and French. His knowledge of English is confined to the phrase "come here". In a high, hoarse voice he beckons, and he leads me around the synagogue. He claims 30-60 worshippers attend prayers every Saturday.

Midway through the tour, he suddenly shouts in French: "Baby Moses, baby Moses." I am baffled and Moses' eyes look at mine imploringly. Taking my hand, he takes me down a dank stairwell at the side of the synagogue.

There, at the gloomy bottom, is a pool of stagnant water — water from the mighty Nile, he assures me. But what is he trying to tell me? Finally, it dawns on me. He is drawing a primitive parallel between this insignificant pool of water and the Biblical story of the infant Moses floating in a straw crib upon the waters of the Nile.

As I leave, I buy a three-by-three inch blue pamphlet on Ben Ezra Synagogue. The forward reads:

"The author of this modest work (who remains anonymous) who has the privilege of exercising his mission in this beautiful Nile Vally (sic), so well-known for its liberalism and spirit of religious tolerance, is happy to present to the leaders of the Revolution, with this book, his respectful homage of loyalty, patriotism and profound gratitude."

* * * * * *

Emil Joseph Pinto, the hazzan of Shaar Shomayim Synagogue, has no illusions about the future of Egyptian Jewry. "We are old. What are they going to do with us?" he says in English.

Unlike the Ben Ezra Synagogue, Shaar Shomayim is in fairly good shape. But the last time its 500 seats were filled to capacity was in 1956, the year of the second Arab-Israeli war.

So Shaar Shomayim, located in the heart of Cairo's commercial district, is a quiet monument rather than a vibrant place of worship.

The well-preserved mahogony pews in the centre of the synagogue have inscriptions in brass on them, but they are fading. If you get down on your hands and knees, it is possible to read the names of the illustrious Jews who founded Shaar Shomayim 65 years ago — the Jews who prospered as merchants and bankers and government officials, the Jews who played such a vital and unremembered role in Egyptian society years and years ago.

Pinto, a native of the northern Syrian city of Aleppo, points a finger at one inscription: Moise Cattaui Bey. I recall the name. Cattaui, who was born in 1850 and died in 1924, was the president of the Cairo Jewish community, and during the last year of his life was elected to the Egyptian parliament. Cattaui's nephew, Joseph Aslan (1861-1942) was a cabinet minister and a senator. The last of the Cattaui clan left Egypt 18 years ago.

I see other names: Simeon Rollo, Raphael Shares, Maurice Israel, Vita J. Mosseri Bey, Felix Suares, Michmiche Affif,

Cont'd on Page 18

(See interview with Brig. Elkateb on Page 4)

World News

Bronfman saga began in Canada as family built Seagram's fortune

NEW YORK [JCNS] — Young Samuel Bronfman, rescued recently from his kidnappers by the FBI, may well become the new "Mr. Sam" of the Seagram whisky empire. For it was his grandfather, the late Sam Bronfman, known throughout American Jewry as "a man with a good Jewish heart," who started the family fortune. The grandfather's charitable activities on behalf of Jews were far-flung and they especially supported Israel.

The young man spent the last year of his university days studying the origin of his family and its business empire. He is also the first of the grandchildren, defying Eastern European Jewry's superstition, to be named after the grandfather, while the grandfather still lived.

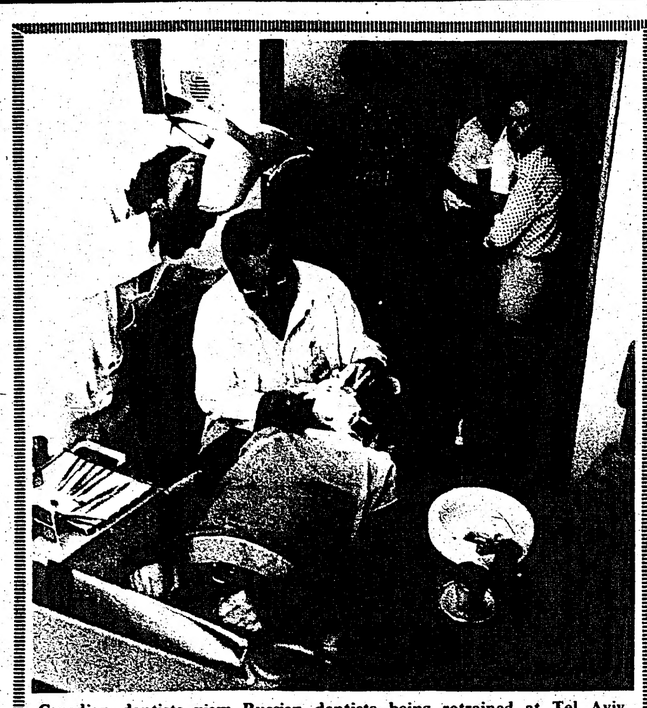
The young Sam's father, Edgar, is chairman of the North American section of the World Jewish Congress and had maintained all his father's charities. The Bronfman saga in North America began just 86 years ago with the arrival in Canada of Yechiel Bronfman, a merchant from Bessarabia. He brought with him his wife, three sons and his own rabbi to make sure that his children would have a good Jewish education and upbringing in the New World. It was Samuel, the third of the four sons, who set the pattern for the family's immense success in business.

The family began its business career as owners of hotels in small Canadian cities and entered the liquor business, as wholesalers in the early 1920s. They built their first distillery in 1924 just in time to take advantage of the tremendous boom in Canadian whisky because of prohibition in the United States. Mr. Sam never denied that it was U.S. prohibition that had made him wealthy, although he steadfastly denied that he or his company had even indulged in bootlegging whisky into the U.S.

With the end of prohibition, came the Bronfman's main chance and their huge supplies of Canadian whisky were sent across the border into the states, and within a short time Seagram's became the dominant liquor factor both in the U.S. and in Canada.

Mr. Sam's children have lived a different lifestyle than their father's. Edgar, the head of the firm, had a troubled youth and was expelled from Williams College. He has had two unsuccessful marriages and is now married for a third time. He and his brother Charles are known not to get along and are said to have quarreled frequently.

Young Sam may yet prove the old saying true — that what the grandfather knows, the son forgets and the grandson remembers. He may be what Mr. Sam wanted his own sons to be — the new Mr. Sam of Seagram's.



Canadian dentists view Russian dentists being retrained at Tel Aviv University. Dentists from Canada (in background) are part of Alpha Omega. Dr. Hart Levin led the trip to Israel. (Tel Aviv University photo)

League charges Department of Commerce

'U.S. aiding boycott': ADL

NEW YORK [JTA] — The Anti-Defamation League of B'nai B'rith has charged that the U.S. Department of Commerce is itself "co-operating and assisting" in Arab boycott operations against Israel while reminding American firms that federal law requires them to report boycott requests.

In a letter of protest to Secretary of Commerce Rogers Morton, Seymour Graubard, national chairman of the ADL, said that the department is disseminating foreign tenders which include boycott provisions against Israel. He specifically cited a nationally disseminated letter from the department's Office of Business Research and Analysis to which was attached a June, 1975 communication from Iraq seeking to purchase 3,550 pre-cast buildings.

Included in the specifications, terms and conditions, was a boycott provision reading as follows: "Country of Origin: The tenderer should not incorporate (sic) this tender any material that has been manufactured in Israel or by companies boycotted officially by Iraqi government."

Under the direction of Arnold Forster, ADL's associate director and general counsel, a League representative visited the Department of Commerce and examined tenders distributed by its Office of Domestic and International Business-Trade Operation from about 1974 to the present. The ADL only spot-checked tenders from Iraq, Saudi Arabia, Libya, Syria, Qatar, Egypt, Lebanon, Jordan, and the United Arab Emirates and found one other instance in which the department distributed a tender containing Arab boycott provisions and other questionable informational requirements.

Chaim Herzog has no illusions about what he faces in the UN; ambassador knows 'deck stacked'

NEW YORK [JCNS] — After presenting his credentials to the United Nations Secretary-General Dr. Kurt Waldheim, Chaim Herzog, Israel's new ambassador to the UN said "The deck is stacked, the dice are loaded against us."

Chaim Herzog

Herzog, who has no illusions as to what he faces in the world organization, spoke sadly of the "tragedy" of seeing countries which, like Israel, had broken away from colonial rule only recently, voting blindly against Israel "without first addressing themselves to their better inclination."

In a statement to the press at the United Nations, the ambassador said he was proud to represent a nation whose contribution to the advance of mankind had been so manifold and universal; a nation whose Bible served not only as its charger of nationhood and its code of life, but also as the moral basis of a broad segment of mankind, including the great faiths of Christianity and Islam.

In other words, he said, Israel was not the creation of the United Nations, as the Arabs so frequently claimed, but a creation which far antedated that of any of its fellow members of that body, and whose rebirth, following the Holocaust was based upon the Zionist vision, which he stressed, was the first manifestation of the widespread move towards national liberation in the post-war period.

Herzog utterly rejected the comparison put to him by one journalist, between the "terrorism" of Israel prior to statehood and present attacks on Arab terrorist bases in Lebanon.

"When we were fighting for our statehood," he said, "we fought not against women and children, and we did not hold women and children hostage."

Historian and literary scholar, Aaron Steinberg dies at 84

LONDON [JCNS] — Dr. Aaron Steinberg, the historian and literary scholar, who for 20 years was director of the World Jewish Congress cultural department here, is dead at the age of 84.

Dr. Steinberg was born in Dvinsk, Russia, and came of a family which included many distinguished scholars and writers. His father, a Vilna Talmudist was invited to become the rabbi of Moscow, but declined that post. He did, however, settle in that city for some time with his family.

Dr. Steinberg's brother, the late Dr. I.N. Steinberg, was Minister of Justice in Russia in 1917 and later honorary secretary of the Jewish Freeland Movement.

Dr. Aaron Steinberg was educated at Pernau Gymnasium and Heidelberg University where he gained his doctorate in law. Articles on philosophy, art, and law which he wrote for German and Russian publications were highly praised as well as a book **The Two Chambers System in Russia,** published in 1913.

In 1918 he became professor of philosophy at the University of St. Petersburg and helped to found an institution of Jewish learning. He belonged at that time to a group of Jewish intellectuals, one of whom was Simon Dubnow, who, with Steinberg, and many others left Russia because of increasing hostility to Jewish writers, and settled in Berlin where he was active in executive work in Jewish cultural organizations and in his own literary pursuits.

He was joint editor of a Yiddish encyclopedic handbook and was responsible for many other works.

After coming to Britain in the early 1930s, Dr. Steinberg became director of the research department of the World Jewish Congress (British Section), and later vice-president, director of the cultural department, and a member of the world executive. He represented the WJC at UNESCO conferences. He was one of the chief planners of the Popular Jewish Library started by the WJC in 1954.

He was also honorary president of the British section of Yivo (the Yiddish Scientific Institute) and honorary president of the Association of Jewish Journalists and Authors in England.

'Gulf discriminates'

LONDON [JCNS] — The Race Relations Board is seeking an undertaking from the American-owned Gulf Oil Company-Middle East to refrain from practising unlawful discrimination in the future after finding the company had done so in the case of a non-Jewish London woman who married a Jew. Should Gulf Oil decline to give such an undertaking the board will consider taking the company to court.

This statutory requirement follows a finding by the board's South Metropolitan conciliation committee that Gulf Oil had practised unlawful discrimination by withdrawing its offer of a secretarial post to the woman, Mrs. Linda Friedberger.

The finding is the first test case concerning allegations of discrimination in employment resulting from the Arab boycott or the fear of Arab economic retaliation.

As reported in the JCNS, the allegation of unlawful racial discrimination was referred to the Race Relations Board by Victor Mishcon, the solicitor acting on behalf of Mrs. Friedberger.

The Gulf Oil Company publicly denies that its policy is not to employ Jews in order to avoid offending Arabs. However, the facts of the case as established by the board's conciliation committee appear to show a different picture.

On Feb. 11, Mrs. Friedberger was told that she had been accepted for the post of private secretary to a vice-president of the company on his arrival in Britain.

On Feb. 14, Mrs. Friedberger was married to a Jew. Ten days later she was told that the offer of the job had been withdrawn because her husband was Jewish.

Now that the conciliation committee has established a definite case of unlawful discrimination, terms of a settlement will have to be put forward to the company by the conciliation officer in consultation with Mrs. Friedberger and her legal adviser.

Dr. Jacob Gweirtz, one of the Board of Deputies' representatives on the communal anti-boycott coordinating committee, told the JCNS that there were many other cases of anti-Jewish discrimination in both trade and employment by companies which feared Arab displeasure.

U.S. inflation concerns Israel

TEL AVIV (JCNS) — The growing inflation in the United States is causing great concern to the Israel Treasury. It is now realized that even if Israel obtains the $2,500 million in military and economic aid it is requesting, the money will buy far fewer modern planes and missiles than originally assessed.

The price of such items as Phantom planes and missiles of the Lancy type have risen so sharply that Israel estimates that it will, because of the loss of value of the total aid, have to make up some $700 million through what has been described as "the most severe austerity program Israel has so far applied."

A five-year plan has been announced which provides for no growth at all in personal consumption until 1980. Unemployment is expected to reach more than 70,000 or six percent of the working force, and the most difficult year ahead is expected to be 1977. The Treasury's Economic Planning Authority considers the situation almost catastrophic. It forecasts a swelling of the national debt by 1980 from the present $6,000 million to $10,000. The same year the trade deficit will be $2,000 million.

There is just not enough foreign currency available to keep production at full tilt for the domestic market. Industrial exports will have to take priority and there must be a shift of manpower from services into production.

PLO to attend U.K. conference

LONDON [JCNS] — When the Queen, as head of state of the host country, opens the plenary conference of the Inter-Parliamentary Union (IPU) on Sept. 2, four representatives of the terrorist Palestine Liberation Organization — in the guise of observers from the Cairo-based Palestinian National Council — will be among the 1,200 delegates and guests assembled in Westminster Hall, the most ancient part of the Houses of Parliament.

The PLO representatives will, however, be excluded from all the social functions being arranged under the auspices of the British government.

The Home Secretary, Roy Jenkins, announced his decision to grant them visas in the form of a letter last week to Eric Moonman, who had intervened on behalf of his fellow MPs opposed to the admission of PLO men to Britain.

In his statement, Jenkins said that "the first thing to make clear is that the Government have no responsibility for the invitation to representatives of the Palestine National Council to attend as observers... My concern in this matter as Home Secretary is to decide whether or not foreign citizens who wish to enter this country should be allowed to do so. The power vested in me to refuse entry on the grounds that the presence of such a citizen would not be conducive to the public good should be used only to safeguard national interests and not to express moral approval or disapproval of a particular visit."

Build plant in Galilee

HAIFA — Vulcan Batteries, Ltd., and the U.S. firm, Globe Union, will build a plant for the manufacture of car batteries in a Galilee development town — still to be selected. The American company has taken a 30% share in the investment of over $3.3 million, with the option to increase its share to 50%. Globe Union will supply modern equipment, know-how and training to Vulcan workers, and will set quality standards.

Vulcan's turnover was $3.5 million in 1974, and is expected to reach $5 million this year. The company supplies 45% of the Israel battery market and meets almost two-thirds of the country's defense needs.

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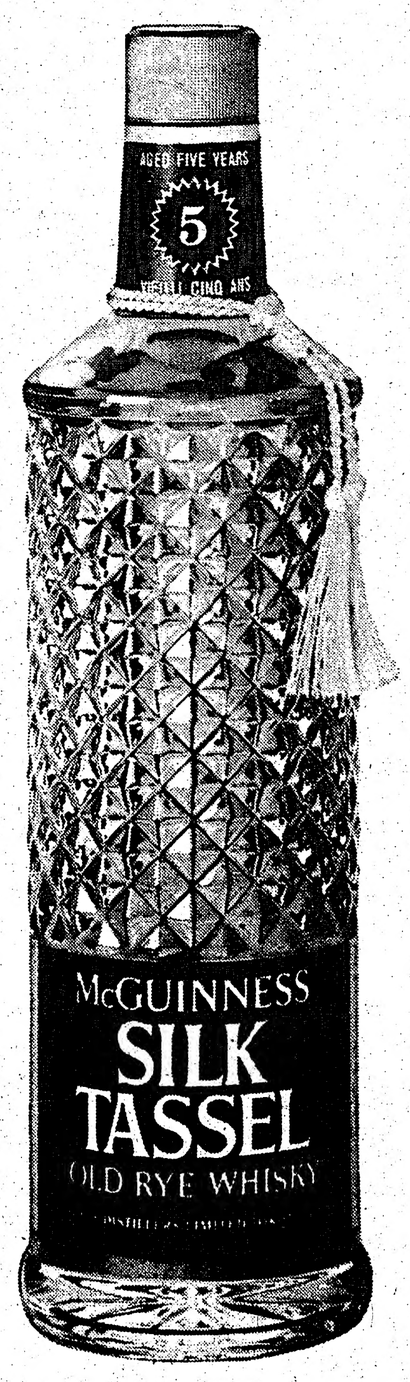

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Toronto artist Henry Weingluck, 73, drew this picture when he lived in Morocco. It shows Jewish teacher with students. Born in Poland, he studied in Berlin and worked in Paris prior to imprisonment by the Nazis in 1942.

Minor question compared to other issues, is claim

CIC should drop 'keep PLO out' campaign

By A.J. ARNOLD

[Second of two parts]

WINNIPEG —

The UN conference on the prevention of crime has been removed to Geneva but the question of the PLO coming to Canada has not been removed. It is time we realized, however, that this is a very minor question compared to the major stumbling blocks standing in the way of peace in the Middle East.

When the UN committee on conferences rejected Canada's request to postpone the crime conference most of the critical views of Canada's position were expressed in a rather restrained manner. There was considerable concern, however, as to whether Canada's action on this conference would be repeated in connection with the Habitat conference scheduled for Vancouver in the Spring of 1976.

External Affairs Minister Allan MacEachan assured Parliament, just before the summer recess, that there would be no hold-up of the Vancouver conference as a result of the government's decision on the Toronto conference. And Urban Affairs Minister Barney Danson told the House of Commons that plans for the Habitat conference are actually being accelerated.

We now have the benefit of hindsight on the consequences of the anti-PLO campaign in the Toronto situation to help determine what attitude should be taken towards the Vancouver conference. Moreover, in this case it is surely more important to make certain that Israel attends since specific attempts are being made to bar the Jewish state from this gathering. To repeat the same kind of anti-PLO campaign would surely be unthinkable.

A few days before the government announced its decision on the crime conference, the CBC radio program **Summer Switchboard** was devoted to the question: Should the PLO be allowed into Canada? The responses from callers across the country turned out to be evenly divided for and against.

One of the invited speakers on this program was Irwin Cotler, McGill University law professor and chairman of Canadian Professors for Peace in the Middle East. Prof. Cotler suggested four points as the basis for the Canadian position on the PLO: admit the PLO but exclude delegates from outside Canada as suspected terrorists; allow the PLO to enter as part of another Arab delegation; exclude terrorists not only on the basis of Canadian law but on the basis of that part of UN charter which opposes the destruction of a member state; and, admit the PLO if they disavow their objective to do away with the state of Israel. Cotler also said we cannot oppose self-determination for the Palestine Arabs.

While actually going further than Prof. Cotler suggested, the Canadian policy statement accompanying the decision on the crime conference took into account three of the four proposals he put forward — in deciding to admit non-terrorist PLO members, on the defense of Israel against expulsion from the UN and on her right to exist in peace within recognized and secure borders. Canada also supports the rights of the Palestinians but clearly not at the expense of Israel.

Any future action by the Canada-Israel Committee and related groups must surely take into account the total Canadian policy in the Middle East. This means that we will have to go along with the government's decision to admit non-terrorist PLO members to Canada. Instead of a keep-the-PLO-out campaign we should press for the promised Canadian initiatives in support of Israel on the basis of the government's announced policy, including the demand that the PLO give up its terrorism and destroy Israel objective.

In the light of the new "ball game" in international affairs caused by the rise of the Third World it has become anachronistic for Canadian Jews to act merely in a manner which satisfies their emotional feelings about Israel.

It is noteworthy that after sending the controversy about the crime conference back to the UN for resolution, Prime Minister Trudeau went off to the European summit conference at Helsinki and declared: "Europe is not the world." He warned that the anticipated stability in Europe would be short-lived if positive help is not extended to the Third World.

As for the Jews, we must face the reality that Israel is on the geographic sphere of the Third World and it cannot forever remain outside it politically and economically. This fact must affect our own actions in support of Israel.

Abraham Tooch returns to Canada as emissary in Ontario for the UIA

TORONTO —

Abe Tooch, a former national executive-director of the Canadian Zionist Federation and director of the Israel Aliyah Centre in Montreal, has returned to Canada to assume the post of special emissary (shaliach) to Ontario for the United Israel Appeal.

Prior to coming to Toronto, the 53-year-old native of South Africa had served as director of the North American desk at the aliyah department of the Jewish Agency. In this position, Tooch served on the inter-departmental committee for professional placement and retraining of new immigrants, including those from the Soviet Union.

Abraham Tooch

In an interview, Tooch said Jewish communities have to keep up the flow of aid to Israel and "help resist elements of pressure."

He urged that any breathing space caused by an agreement with Egypt should be used to clear up the social and human problems affecting Israel.

As a special emissary, he will be visiting communities in Ontario and the west to assist them in their campaigns and bring them up to date regarding the situation in Israel.

"I have a tremendous satisfaction of relating to Jews in the Diaspora and being a link with Israel," said the veteran civil servant, who replaces Zeev Rivlin.

Tooch left South Africa in 1945 to settle in Palestine at Kibbutz Ramat Yochanan. He served in the Haganah and later the Israel defence forces. Following the war, he spent several years working to help new settlers in Israel. Overseas, he directed aliyah offices in Atlanta and London, England, before coming to Montreal in 1969.

Married, he is the father of three sons. The youngest, David, 14, will study in Toronto.

Four women in top CJA-IEF leadership posts

By Stephanie Brussell

MONTREAL —

A major change has marked Montreal's 1975 Combined Jewish Appeal — Israel Emergency Fund drive — the inclusion of four women in the campaign's top leadership ranks.

In the past, the only woman to serve on the CJA-IEF Board of advisors was the chairman of the women's campaign.

"For the first time, women have been permitted to assume the planning and direction of the campaign," said Norman Spector, general chairman of this year's appeal.

"The women are very effective campaigners," he continued, "they are deserving of more visible consideration towards lending support and giving direction to campaign policy." It was Spector's recommendation that brought about the women's increased participation.

Irma Polisuk, chairman of the Women's Division, and associate chairman of the total campaign, feels that "it took time to realize that women could do this job...but that it has finally been recognized how much women contribute in involvement and commitment."

The general campaign "can only gain" by "drawing on womanpower, their experience and expertise," maintains Mrs. Polisuk. "Women, because they are not involved in the business world, have more time to follow an idea through."

She is joined on the board by Kappy Flanders, advisor, immediate past chairman of the women's campaign; Dodo Heppner, liaison from the women's division; and Irene Lande, co-chairman of functions.

A wife and mother of two, Mrs. Polisuk has been "very involved" with campaign since 1968 but has been a "canvasser since high school."

The women raise money amongst women and garner about 7% of the total campaign, but, according to fund-raising executives, their importance is greater than apparent.

"Women exercise a big influence on their husbands and children and represent a pattern of continuity," a source explained.

"We don't only try to raise money, but to raise consciousness," she emphasized. "We work closely with women's federation and their educational department — education is the whole key to the success of a campaign."

The educational aspect is a year-round effort. "The point is not only to give but to know why you're giving," Mrs. Polisuk added.

Education takes the form of parlor meetings, distribution of kits with factual information, speakers, and questionnaires whereby women are quizzed on their own communities, Israel, and other areas of concern.

Mrs. Polisuk feels that the questionnaire method is especially effective as it creates personal challenge. Results are discussed afterward among the participants.

All canvassers are told facts of Jewish needs and taught the art of canvassing. All of the 1,200 women who participate in the campaign effort are thoroughly briefed before engaging in telephone appeals of personal contacts.

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It was just a normal year for us, a mixture of the good and the bad

The year that is being ushered out in synagogues here and everywhere where Jews live, was a mixture of good and not so good happenings. It was a time of high elation, and also a time of sorrow and disappointment. It was, in short, a normal year for a people accustomed to sudden upheavals and bitter reversals.

Internationally, 5735 brought Israel and the U.S. into a dangerous diplomatic collision course precipitated by the heralded failure of Henry Kissinger's attempt to hammer out a second-stage Sinai disengagement accord. Secretary Kissinger and President Ford blamed Israel for collapse of the talks and U.S.-Israeli relations deteriorated alarmingly. Now, six months later and with the prospect of a Sinai agreement all but assured, Jerusalem's vital relationship with the Americans can be healed.

The old year jolted everyone interested in and concerned with the situation of Soviet Jewry when Moscow reneged on its pledge to allow some 60,000 Jews a year to emigrate to Israel. As the Jackson Amendment lay in ruins, the Soviets angrily denounced foreign efforts to interfere in their domestic affairs. Meanwhile, the Russian announcement coincided with a sharp decline in aliyah to Israel.

On the Canadian scene, 5735 was a year of trial and tribulation. Canadian Jewry, upset by Canada's evolving Middle East policy, found some comfort in Prime Minister Trudeau's denouncement of the Arab boycott and Ottawa's long-awaited decision to bar PLO representatives from attending a crime conference in Toronto.

For the first time in its history, the Zionist Organization of Canada held its convention in Israel while the Canadian Zionist Federation decided that it, too, would hold its convention next year in the Jewish state. Canadian Jewry bid farewell to outgoing Israeli ambassador Theodor Meron and prepared to welcome his successor, Mordechai Shalev, presently on assignment in the key Washington embassy.

In Canada's major urban Jewish centres, as well as in the smaller towns, Jewry continued to contribute substantial sums of money to aid a hard-pressed Israel. And in Toronto itself, leading Israeli personalities ranging from Golda Meir and Abba Eban to Menahem Begin and the late Pinhas Sapir were welcomed by the community's fund-raising leaders.

On a local level, too, there were major developments in the prime field of education. The controversial two-acre bylaw was being debated and the proposed integration of North York's public school system with the Jewish day schools was on its way to possible completion. Last but not least, the talked-about merger between the United Jewish Welfare Fund and Canadian Jewish Congress, Central Region was agreed upon, despite considerable opposition from sectors in the community.

No one can tell what 5736 will bring. But with a Sinai disengagement pact now on the verge of being hammered out, we can at least take solace from the fact that perhaps rational discussion can supersede warfare in the turbulent Middle East.

Whatever happens in the Middle East, elsewhere in the world and right here in Canada, we ought to remember that inner strength and outward resolution will carry us through the challenges and the joyful moments which 5736 surely has in store for us and everyone else in this interdependent universe.

L'Shana Tova Tikatevu.

The U.S. has to be convinced to keep her personnel out of Israel

An interim agreement with Egypt is close at hand, if reports from Jerusalem and Washington are to be believed, and this welcome development may have occurred after we went to press with this issue.

It is to be hoped this agreement does not contain any provision that electronic warning signals at the Sinai passes be manned by United States technicians. The nerves of the American public are still raw from the prolonged tragedy of Vietnam and an American presence in the Middle East is bound to be unpopular, to say the least, with most U.S. citizens.

The fears in Israel that the manning of the warning installations would trigger a backflash, is touched upon by the Washington correspondent of **Haaretz**, Dan Margalit. There is no question that he is right when he says that no American president seeking re-election will want to implicate his country in events that could lead to yet another war, nor would the idea of an American presence in that part of the globe sit well with Congress.

At no time since the creation of the modern state has Israel asked for American fighting men to help her repel Arab aggression. Planes and guns and tanks, but not military personnel. Israel wants the warning installations to be her responsibility. As Mr. Margalit puts it: "For the psychological health of both Jerusalem and Washington, it is desirable that this matter should be entirely Israel's responsibility."

To have it otherwise is to run the risk of involving the United States in yet another round of bloodletting in the Middle East. Every effort must be made by Israel to convince Washington that U.S. interests will best be served by keeping her military men out of Israel. The lessons of Vietnam must not be forgotten.

Egypt helps dampen Arab plan to get UN Assembly to oust Israel

There has been talk lately of an Arab-inspired move to expel or at least to suspend Israel from the United Nations. If the 20 Arab delegates and their African, Asian and Communist friends do succeed in barring Israel from the forthcoming 30th General Assembly, they will have won a tremendous psychological victory over an increasingly isolated Israel. Understandably, incoming Israeli Ambassador to Canada, Mordechai Shalev, has said that expulsion or suspension would constitute "an awful setback" to his country.

Thanks to their enormous oil reserves, the Arab bloc has acquired the kind of political clout that hardly bodes well for Israel over a long period of time, and that for the time being threatens her continued membership in the world organization.

Last year, UN Assembly President Abdelazziz Bouteflika limited Israel's right to speak during the contentious Palestine debate, but fought for the flamboyant and unwarranted appearance of PLO chieftain Yasser Arafat at the United Nations. Later, Israeli participation at UNESCO was severely curtailed, precipitating an international tide of outrage that has still not subsided. This year in Geneva, the Arabs had the World Health Organization condemn Israel, and passed resolutions against Zionism at the International Women's Year Conference in Mexico City. Topping off the anti-Israel campaign, Islamic foreign ministers in Jiddah agreed to press for the ouster of Israel from the UN.

If the Arabs decide to delay or perhaps abandon their plans, it will in no small measure be due to U.S., European and Egyptian pressure. Last July, for example, Henry Kissinger suggested that the U.S. could "depart the scene," with those manipulating its membership left to "inherit an empty shell." Meanwhile, Daniel Moynihan, the new American ambassador to the UN, advocated a U.S. walkout if Israel were suspended or expelled.

But sentiment against ousting Israel from the UN has surprisingly developed among the Arabs as well. At the Organization of African Unity meeting in Kampala, Egypt shocked its fellow Arabs by refusing to support a move to expel Israel. Despite indignant Palestinian protests, Cairo endorsed a watered-down resolution calling on the OAU "to take the most adequate measures to reinforce the pressure exerted on Israel at the UN...including the possibility of eventually depriving it of membership." Why the generosity? President Anwar Sadat is said to have argued that Israel would renounce her commitments to a Middle East settlement if she were expelled — an intention Israeli Foreign Minister Yigal Allon forcefully confirmed.

In Europe, too, the Arabs have been sent scrambling for cover as a result of the political flak unleashed by 11 Social Democratic heads of state who joined a growing number of nations that have denounced any attempt to emasculate Israel's role at the UN. And in Helsinki, at the security conference, the nine members of the EEC signed a declaration opposing expulsion or suspension.

With such overwhelming opposition building against the Arabs' proposals, they may yet postpone an all-out diplomatic offensive until they perceive that the U.S. is unable or unwilling to wring tough political concessions from Israel. On the other hand, they may try to challenge the credentials of Israel and thus repeat the ploy used by the Africans against South Africa last year. But even such a procedure would probably bring the UN to the brink of dissolution.

Col. Said (right), who guided CJN reporter Sheldon Kirshner into Egyptian-held Sinai, stands atop the former Israeli Bar–Lev line opposite Suez. Israeli forces surrounded this area in latter stages of the Yom Kippur War, threatening to destroy Egypt's besieged Third Army. Accompanying Col. Said was unidentified member of intelligence branch. (Sheldon Kirshner photo)

He believes his own propaganda

Intervention by U.S. saved Israel's army from annihilation, says general

By SHELDON KIRSHNER
CJN Staff Reporter

HELIOPOLIS, Egypt —

Brigadier General Hassan Ahmed Elkateb, the Egyptian Chief Military spokesman, sits in splended isolation in a beige palace here that once housed royalty.

A tall, broad-shouldered 47-year-old man with black bristling hair, Brig. Elkateb was appointed to his key position last July. He received me at military headquarters in this pleasant suburb five miles north of Cairo.

The palace, which is surrounded by lush bush and elegant flower beds, used to belong to the late King Farouk and his family.

The brigadier's well-appointed office is large and airy. A framed black and white photo of President Sadat hangs several feet over his stuffed leather chair. On the green walls, three maps of troop dispositions during the Yom Kippur War are prominently displayed. Stacks of documents and two books in French on the Haganah and the Israeli army lie on his massive walnut desk.

In a 60-minute interview that occasionally lapsed into a reproving political lecture, Brig. Elkateb made valiant efforts to convince me that the Egyptian armed forces did indeed achieve a total military triumph over Israel in the last Arab-Israel war.

He also told me in no uncertain terms that Egypt desires peace, but cannot attain it because of Israeli obstructionism.

Brig. Elkateb, who has been at military headquarters since the Six Day War, spoke in clipped, precise tones after I asked him who really won the Yom Kippur War. Sipping ice-cold lemonade and glancing at the press escort who brought me here, Brig. Elkateb smiled indulgently.

"Militarily, the Egyptian armed forces achieved the goals assigned to them by the president and the Supreme Command," he said, speaking as if he was addressing an audience. "The goal was to defeat the concentration of enemy forces on the east bank of the Suez Canal, hold a beachhead and be ready to execute any mission further on. This was achieved."

He leaned back on his chair and beamed, asking me if I wanted Turkish coffee. I declined.

Brig. Elkateb, an infantry officer who was wounded in the 1956 Suez Campaign near Kantara and Port Said, injected tidbits of politics into the interview. "We felt we were fighting to liberate our lands while the Israelis were fighting to occupy lands," he said, referring to the Yom Kippur War.

I asked him to comment on widespread reports that the Third Army was on the brink of disaster following Gen. Ariel Sharon's crossing of the Suez Canal in the latter stages of the war. Citing "reliable statistics," Brig. Elkateb began to argue that U.S. intervention had saved the Israeli army from annihilation. "The plan was to destroy the Israelis in piecemeal fashion," he asserted. He drew me closer to one of the maps, pointing to red markings to "prove" his contention.

I asked him to tell me why the Egyptian attack of Oct. 14 against the Mitla and Gidi passes failed. He puckered his lips and sighed. "We achieved the main goal — to suck the Israelis from the Syrian front to Sinai. We inflicted losses and gained some new positions and then we were ordered back to the beachhead."

Asked to assess the fighting capability of the Israeli army, Brig. Elkateb declared: "They are like any other army in the world. During the 1973 war, we found some brave, some normal and some cowards. Israeli military invincibility is a myth."

He insisted that the Syrians, who were pushed back into Syria after making initial gains on the Golan Heights, "fought bravely and with great self-confidence."

I told him that, as far as I knew, Israel would not allow itself to be a victim of a second surprise attack. "In history, you will find all kinds of surprises," he countered.

Reacting to the question of whether Israel can inflict another 1967 defeat on Egypt, Brig. Elkateb flinched, taken aback. He shrugged his huge shoulders and smiled weakly.

Elkateb said a fifth war was inevitable so long as Israel did not return all the territories taken in the 1967 war. "We will never give up our lands," he said. "We will never give up our lands."

And he added emphatically: "If we do not regain our occupied lands and settle the Palestinian problem another war is expected."

I had no more questions for the Chief Military spokesman.

"May I ask you a few questions?" he asked. I nodded.

I got ready to take notes, but Brig. Elkateb requested that I not write.

The first question he asked was whether I thought Israel desired peace. Of course, I replied. War was clearly against Israel's interests. I told him the Israelis were war weary, like the Egyptians, and wanted an equitable settlement. Common sense dictated such a course.

I suppose he was rather disappointed with my answer, since he did not ask me further questions. Instead, for the next half-hour, he went on and on about how Egypt yearned for peace but how Israel was bent on a war-like policy. His speech was quite revealing, and contradictory, because he had earlier rebuffed my attempts to ask **him** questions of a political nature. Now, here he was talking nothing but politics.

At regular intervals, he glanced at my escort, Nazzi, who nodded his head in vigorous agreement.

It was difficult to suppress a smile.

Next Week: Cairo's Jewish community leader and a profile on a courageous Egyptian Jew.

ask the rabbi

Repentance can involve life change

1. At this time of year we go to synagogue to ask forgiveness of our sins. Is it not rather a childish idea that God, like an indulgent father, can be moved to forgiveness? How does this tie-up with the Jewish concept of justice?

Of course, it would be monstrously unjust if a scoundrel who had brought misery into the lives of others were simply to be forgiven without further ado. But most emphatically such is not the meaning of the doctrines of repentance and pardon. Our teachers have always stated it clearly and unambiguously:

"One who declares that he is sorry for the sins he has committed but continues to commit them is like one who bathes in a ritual bath while holding in his hand the rodent which contaminates. Yom Kippur affords no pardon for offences against others unless the wrongs have first been righted. What does scripture mean when it says that God does not take bribes? How can one bribe God? It means that He does not allow the sinner to 'bribe' Him with a good deed he has performed but he must give up the sins if he is to be forgiven."

This and many similar teachings demonstrate that repentance is no light matter. It involves a complete, even ruthless change of life so that it is compared in some Jewish sources to a rebirth of the person. In the words of the well-known hymn "repentance, prayer and charity" are required if the "evil decree" is to be averted. Nor is it unknown in Judaism for rabbis to impose severe penances for really serious sins.

It is interesting that while the questioner finds the doctrines of the penitential season too indulgent, others have criticized them as too demanding for normal human beings.

The idea is to effect a healthy balance between childish irresponsibility and softness for which saying "sorry" is enough, and morbid guilt for which nothing one does to repair the wrong is enough. The need to find peace in one's soul, shedding the guilt load by constructive means, namely, by making good the harm that has been done, renewal of one's personal life, reconciliation with God and with one's fellows – these, far from being infantile are tests of the mature personality.

It remains to be said that repentance is not a seasonal matter; yet there is point in setting aside a special period in which prayers and the ritual can succeed in reminding man, at the beginning of the New Year, to lead a new life.

2. Is there such a thing as a "standard prayer" to be recited by a bar mitzvah boy?

No, there is not. The old editions of the Singer's Prayer Book has a special prayer to be recited by the bar mitzvah boy. This was composed by Haham Artom. Objections were raised to it because in it the boy promises to keep the Torah and some questioned whether it is right for the boy to make what amounts to a vow.

Almost all leaders of Israel were in favor of some kind of Palestine self-determination

By MICHAEL R. MARRUS

One of the things that greatly disturbed Chaim Weizman in the days before the establishment of the state of Israel was "the fallacy of the short cut." What Israel's future president had in mind was the tendency towards impatience in difficult circumstances, and an affinity towards violence when the going got especially rough. Building a homeland, he always felt, would be the result of slow, deliberate work, careful negotiation, and, above all, an unshakable self-confidence.

To a large degree, the kind of struggle that Weizmann lived through in the 1920s and 1930s, relating to settlement, has been replaced today by a new kind of struggle, relating to propaganda. Yet Jewish alternatives have not appreciably altered. On the one hand there are still those who believe in the short cut: the notion that Israel's right to exist requires no explanation or justification, that anti-Semitism will always determine reactions towards Israel, and that the best defence of the Jewish state is the force of arms. On the other hand there is the policy that Weizmann represented: never tiring in the search for accommodation, and with an ultimate faith in the power of moral suasion.

To my mind the clash between these two approaches was illustrated recently in **The Canadian Jewish News** by Max Goody's comments on how to deal with Arab propaganda. If I read him correctly, Goody was upset at a recent visit to Arab countries of a delegation of the Canadian Professors for Peace in the Middle East, an organization of academics supporting Israel. Goody seems to think that this was all a waste of time. Worse, he regrets the fact that defenders of Israel even bother to discuss fundamentals. "My greater concern," he writes, "is that the cumulative efforts of a 'well-oiled' propaganda campaign by the Arabs and Russians has so put us on the defensive that we are beginning to once again think (sic) that we have to convince the world of Israel's 'right to exist' on moral grounds. Israel's 'right to exist' is the starting point of our position not its (sic) objective."

I believe that this approach gives up most of the weapons in a propaganda battle without even firing a shot. Goody suggests essentially that we ignore any reference to Arab views, especially those of the Palestinians: "All the polemics about uprooting a people from its land, compensation for refugees (Jewish and Arab), Palestinian land claims, etc. should be dealt with in an accurate account prepared in printed form and presented to those who are interested with the terse statement that on these issues this is Israel's position...period." Rather than passing out printed statements, I would propose that Jews return to some Zionist fundamentals. Israel was never projected as an alternative to Arab political rights, even in the territory of Mandate Palestine.

At various times almost all of the future leaders of the Jewish state favored some kind of Palestinian self-determination. What was always stressed, however, what was fundamental to Zionism, was the **Jewish** right to self-determination. Jewish peoplehood was not incidental to the case, was not a private option, it was basic. The Arab position, by contrast, is extremely vulnerable to the charge that while it presses for Palestinian rights it denies the basic principle of Jewish self-determination.

Consequently, we should not fear talking about it — to Jewish groups, to non-Jewish groups, and even to Arabs. Goody is right that the **principle** of Jewish self-determination does not need apology or elaborate explanation. But by the same token Palestinian self-determination cannot be a matter for Israel to settle or for Jews to dispute. If the Palestinians want to call themselves a nation that is their business, the only thing that Zionists insist upon is that Jewish rights cannot be endangered in the process.

There is a tendency to believe that the Arabs have won all of their propaganda points by deceit and distortion. While there is much of this, there is also a powerful moral card that Arabs play when they talk about a people's rights. Jews can make at least as strong a claim on their own behalf, and should not hesitate to do so.

If there is ever going to be a settlement in the Middle East, it will come from the acceptance of Israel as a **Jewish** state. Stronger weapons, tighter relations with the United States, or tougher talk will do nothing for this in the long run, although careful doses may perhaps ensure that there will be a long run. Whatever Jews can do to prepare the ground for eventful mutual acceptance between Jews and Arabs is valuable. It does not reflect a "Diaspora mentality" to become involved in this, it does not weaken Israel's cause, quite the contrary, and it does not indicate the gullibility of professors.

Professor Marrus teaches history at the University of Toronto, where he is Acting Director of the Jewish Studies Program.

Letters to the Editor

'Reject mixed kashruth body'

Dear Editor:

The idea of establishing a central kashruth committee composed of Orthodox, Reform and Conservative rabbis (CJN, Aug. 15) must be totally and completely rejected forthwith.

Rabbi Baruch Silverman objects to the fact that the "Orthodox establishment refuses to believe that any other movement in Judaism is so strongly committed to kashruth." Well, let us examine the Reform and Conservative attitudes toward kashruth. The writer of this letter recalls that several years ago a local prominent Reform rabbi was a guest on an open line show on CHUM. When the rabbi (who is generally regarded as a Reform spokesman) was asked why he did not observe the dietary laws, he responded that he did not consider it a fundamental of his religion.

To examine the Conservative attitude toward kashruth, one need look no further than the 'Guidelines on Kashruth' issued by the Conservative rabbinate, which permits gentile wines, all cheeses, gelatin, sturgeon, and several other prohibited foods. Bishul Akum (restrictions on food prepared by a non-Jew) is permitted since it is regarded as a decree too severe for the people to endure. Interesting! The Conservative assembly, in its scholarly work, saw fit to abolish in one fell swoop, laws which our rabbis of blessed memory have continued to teach for millenia, and which we Jews have continuously guarded intact.

It is not just, as Rabbi Erwin Schild states, that "Conservative rabbis are not trustworthy." Even assuming they are, foods that are permitted by their standards may still be forbidden to Jews.

The basic question at hand is what function the kashruth committee should serve. If its purpose is to further the aims of ambitious men who call themselves rabbis, and who feel that by being seated on the committee, they would achieve recognition and increase their personal esteem in the eyes of their followers, then Conservative and Reform rabbis, as well as anybody else who wants to, for that matter, should indeed be seated on the committee.

On the other hand, if the committee's function is to truly serve the entire community, and not just the rabbis, then it must establish standards that any Jew can accept, and its membership must be restricted to leaders who are 'talmidei chachamim' and whose 'yirat shamayim' is beyond question.

Daniel B. Kurtz,
Toronto.

Dear Editor:

We feel that the inclusion of non-Orthodox rabbis in the Kashruth division of Congress will only serve to divide the Jewish community and will result in increased costs to the consumer for kosher products.

The Conservative rabbinate has made some rulings on kashruth that the Orthodox have not agreed to (eg. use of wines, cheeses, etc.). Therefore, Orthodox congregants could not accept Conservative supervision, in good conscience. The fact that Orthodox supervision is more stringent does not preclude a Conservative congregant from eating food prepared under Orthodox supervision.

If the non-Orthodox Rabbis would get on the Kashruth committee, the Orthodox consumers would have to form a new kashruth forum to ensure that their stricter rules would prevail. Thus, two kashruth organizations would have to exist. This duplication of services would result in higher costs and would, as mentioned, create more division in the community.

Joseph Wohlgelernter,
president,
Toronto Chapter,
Association of Orthodox Jewish Scientists.

Murray F. Shore,
vice-president, Toronto Chapter,
Association of Orthodox Jewish Scientists.

Reunited at last are the families of former Prisoners of Zion Lassal Kaminsky and Lev Yagman (with dark glasses). Both sentenced to five years of hard labor in the second Leningrad trial of 1971, they had tearful reunion with their wives and children who had earlier been allowed to emigrate to Israel. Kaminsky, is 45 and Yagman, 35. (Israel Sun)

Answer sought on what we need to grow up Jewish

By JO MIRA CLODMAN

TORONTO —

Committed Jews are made, not born. And bringing up baby Jewishly is a struggle. Many local Jewish parents are models of how not to succeed. When the going gets tough the parents drop out. They want instead an effortless "Judaism without tears," says Adath Israel Rabbi Erwin Schild. An unrealistic look to a Jewish never-never land.

"A majority of our children grow up without a really secure and firm commitment to the Jewish community," Rabbi Schild believes. Few would argue. But why does it happen? What do we need to grow up Jewish? No one has answers, but there is a profusion of suggestions:

It depends, of course, on how you define success. Regardless though of ideological stance, many leaders agree on one point: identity begins at home.

"If Canadian children didn't grow up in a society where English is spoken," Rabbi Schild stresses, "there would be no incentive to learn English." If studying Hebrew is not the key to anything joyful in your life experience, "It's not a meaningful exercise. It becomes drudgery."

Baby also needs a formal Jewish education. The day school debate still rages. Rabbi Schild is among the advocates. He nonetheless admits that the difference in Jewish commitment between kids who go the day school route and those who don't is "not up to my expectations... Academic education is not sufficient to create commitment."

When parents remain content with their own ignorance, children never will be convinced of the importance of Jewish education, the rabbi maintains. There is, he feels, a void in the area of adult educational programs.

"The kind of education that we have is not really designed to meet basic needs of these people — it's too academic, too intellectual."

Everything done in secondary agencies takes a back seat to what occurs at home, argues Canadian Jewish Congress Director of Youth Services Stephen Taylor. "We provide supplements," he added — "and serve as scapegoats. Parents apparently try to use institutions 'instead of' rather than 'in addition to' living as a Jewish family."

Hillel director Ben Mayer similarly points to parental abdication of responsibility for involvement in their childrens' educations. Putting one's own house in order apparently is harder than passing the buck.

When you have a child, advises child psychiatrist Dr. Sol Goldstein, formulate your goals. Decide how much freedom will be allowed, he says, and what you're willing to sacrifice. Then "be the best example for that child."

Involve him, the doctor emphasizes — and be consistent. "If there's a bond drive on," he illustrates, "I'll have a meeting here."

Shared experiences are crucial, according to Goldstein. He, for instance, criticizes synagogue emphasis on decorum when it means separate services for child and parent.

Partial disruption of regular services is a better alternative, he told **The Canadian Jewish News.** "If there's a God up there that believes in the welfare of the human race, then he's going to say it's okay if that child cries," stresses the doctor.

Approach your kids by being "compassionate, warm, loving people," says Stan Lerner, director of Centre Shelanu, a Jewish Family and Child Service adolescent treatment centre. If parents are first of all the human kind of people children are proud to emulate — and Judaism is a part of the parental lifestyle — kids will be more likely to adopt it also, Lerner feels.

"I think that the breakdown occurs when it comes down from on high... Acting out kids quickly discover their parents' Achilles heel." If parents value religion, he believes, and present it in a way it can be attacked, then it will be.

"I was persuaded a long time ago that the first four years in a child's life are probably very crucial for a child's Jewish survival. Purely on a sensual level, that fixes something in the child's psyche forever." Such is the view of Rabbi Schild.

If a child has never experienced the joy of Shabbat at home, he contends, it's extremely difficult to teach him as a teenager the moral implications of Shabbat. Goldstein says: kids over six months can sense excitement. His two-year-old already has been to Israel twice.

Jewish education unfortunately often is a negative experience, says Shaarei Shomayim's Education and Youth Director Rabbi Howard Sacknovitz. Punishing a child for wrongdoing — for example failure to observe mitzvot — is misplacing the emphasis, he suggests. Parents instead should concentrate on encouraging the positive aspects of a child's behavior, he believes.

"Considering what Israel has become, considering the ancient Jewish dream, it is impossible not to place Israel at the core of any explanation of Judaism," says Holy Blossom Temple Rabbi Stephen Franklin. Rabbi Sacknovitz recommends that most kids take a year off after high school and go to Israel, for a Jewish experience on a totally different level.

Israel is offering incentives for settlers to leave major areas of population for new sites

By NECHEMIA MEYERS

REHOVOT —

While Israeli politicians heatedly debate how much of the territory taken in the Six Day War can be given back to the Arabs without endangering the country's future, it would seem that most ordinary citizens are content with a state that does not extend far beyond the boundaries of greater Tel Aviv.

Half the Jews in Israel live within a 10-mile radius of Tel Aviv, and almost all the rest reside in or around Jerusalem, Haifa and Beersheba. The Jewish population south of Beersheba — in an area encompassing half of pre-1967 Israel — is under 30,000. And while there are more Jews in the Galilee than in the Negev, the majority of people living north of Haifa are Arabs.

Growing tension along the Lebanese border has spurred government efforts to change this situation, primarily by boosting the population of Galilee development towns like Kiryat Shemoneh and Ma'alot, best known to the outside world as the targets of terrorist attacks. In Ma'alot, for example, 1,400 housing units are to be built and several multi-million dollar industrial enterprises established. But it is still necessary to attract the right kind of people to live in these houses and work in these factories, particularly since the latter will demand skilled manpower not presently found in Ma'alot.

Government incentives for would-be settlers are now being listed week after week in full-page newspaper advertisements headed "Opportunity Knocks." These ads promise cheap housing, income tax reductions and special educational facilities, as well as wide open spaces, clean air and a quiet atmosphere.

However, it remains to be seen whether such incentives are sufficient, not only because the promised "quiet atmosphere" might be disturbed by terrorist rockets and bullets, but also because the development towns lack the cultural and social amenities so readily available in the main cities. As one planner put it to me: "We can build a fine shopping centre in Ma'alot, but we can't move Dizengoff Street (Tel Aviv's Fifth Avenue) to the Galilee."

Skeptics have also pointed out that no matter how many Jews are attracted to the Galilee, the high Arab birth rate will almost certainly give the area a non-Jewish majority, making it demographically, if not politically, an extension of southern Lebanon. However, in the light of recent political developments, that might not be as disturbing as it sounds.

There are indications that the Christians of southern Lebanon are now looking at Israel rather differently than they did before their recent clashes with Moslem elements in and around Beirut. An informed link with Israel, some now believe, might save them from the fate suffered by the Kurds and other minorities in the Middle East.

It may not be coincidental, in this context, that the government will probably soon allow the former residents of Bir'im and Ikrit, abandoned Christian villages on the Lebanese border, to return to the homes they left for other parts of Israel in 1948.

While there has long been sympathy for the claims of the villagers, who have constantly demonstrated their loyalty to the state, fear of creating a precedent has hitherto held up a favorable decision. Now events in Lebanon seem to have tilted the balance.

Rather than being seen as a potential security risk, the people of Bir'im and Ikrit, Maronites like most Lebanese Christians, may serve as a rallying point for their badly battered co-religionists in the "secular democratic" state across the border.

You may be only player, says rabbi

'Playing hard to get doesn't always pay'

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Neetzavim — Vayelech/ Selichot
U'vocharto bachayim... Therefore choose life...

Sometimes it doesn't pay to play hard to get — you may find the only one playing is you...

Once Reb Dov Ber of Mezritch was walking with his Chassidim and spotted a little girl crying in the corner of an alley. He asked her why she was so sad. "My friends and I were playing hide and seek," she sobbed. "I hid, but they forgot to look for me..." The tzadik raised his eyes heavenward. "The shechina is also crying," he sighed. "G—d said that He would hide His face, but He thought we would look high and low for Him. Instead we forget..." (Ituray Torah)

It's not Kissinger who's secretary of state, but the Ribono shel Olam — it's He we have to make happy, not just Gerald Ford. Consider...G—d warned the Jews that if they strayed, they'd be in hot water — "all these things will come upon you — **ha'bracha v'hakelalah** — the blessing and the curse...and then you'll reconsider your ways..." But it's strange...it makes sense that when troubles come, people change... but why should Jews do Teshuva because of blessings?

But the Ribono shel Olam explained — "listen, you don't know my Yiddelech. When there are troubles all over, wars, inflation, drugs...they'll figure, 'well, that's how the cookie crumbles...' But when they see that the whole world gets together for peace conferences and unity meetings, and only the Jewish nation is barred, ridiculed and threatened, maybe they'll see that there's something more behind it..." (Ohel Yaakov)

Didn't G—d make a covenant with us — **atem neetzavim hayom kulchem** — that we must keep his Torah and mitzvahs, otherwise we would see one suffering after another? Is it just an accident that gangster governments sit calmly in power, and only Israel and the Jewish people hang on by the skin of their teeth? Isn't Hashem calling, "Shuva Yisrael — Return, O Israel..."

This shabbos we Jews can pull a fantastic "rip-off" — it's the last shabbos of the year. Just as when you pick up a stick from the end, the whole stick is lifted...if a Jew keeps the last shabbos of the year, he's given credit for keeping shabbos the whole year. Even if you're reading this on Saturday, you can still finish the shabbos in holiness. A Jew who keeps this shabbos, may save a thousand Israeli soldiers' lives some shabbos in the future... (Yismach Yisrael)

Tomorrow night is **selichos** — it's time to put the ol' Yetzer Horah in his place. But he's a clever fellow. Imagine...when Moses stood at death's door, he announced — "I am 120-years-old today..." But it's strange — what's the difference how old he was, was he applying for a pension?

But Moses meant to teach the Jews. When a person is young, the Yetzer Horah sneaks over and whispers, "go enjoy yourself, you'll become a Super Jew later..." But the young man should answer, "cool it, I feel like I'm 100. Who knows how much longer I'll be hanging around Bathurst Street..." When a Jew who is elderly wants to do a mitzvah, the same Yetzer Horah says, "what, at your age are you going to start schlepping to shul, it's such a long walk..." But the old person should shoot back, "age, shmage — I feel like 20..." (Reb Shalom Mee Kumarner)

Once Reb Shalom Ber of Lubavitch gave a long talk on how holy the simplest, ignorant Jew is. One of his Chassidim who was a diamond merchant was skeptical — "Rebbe, I don't see what's so great about them..." Later, the merchant showed the Rebbe a parcel of precious stones he carried. "This stone in particular," he said proudly, "is especially valuable." The Rebbe looked it over. "I don't see what's so special about it?"

"Rebbe", the merchant boasted, "to appreciate this stone, you have to be a mavin —"

"And to appreciate a Jew you also have to be a mavin," the Rabbi laughed.

May we have a busy, busy week. Shabbat Shalom.

Please note our Sparks from the Torah TV schedule: *Metro Cable, Mondays at 7:30, Wednesdays at 5; York Cable, Tuesdays at 8; Willow Downs Cable, Tuesdays at 8:30; Keeble Cable, Thursdays at 8.*

Attempts to indoctrinate failed

Russian anti-Semitism existed under czars

Landmark Events In Our History

By ROCHELLE CARR

Cartoon showing Czar Nicholas I extracting money from the Jews of Russia.

TORONTO —

Conditions had seldom been easy for the Jews in the Russia of the Czars. Now, with Nicholas I's latest edict, their hearts hung heavier still. In one of his many attempts to assimilate the Jews, he passed a new set of conscription laws on Aug. 26, 1827. If anything, his sinister efforts would prove to have the opposite effect.

In addition to the unbelievable Russian conscription of 25 years duration, Nicholas excitedly explained to his ministers that now Jewish boys were to be cut off from home ties at the age of 12, spending an additional six years under the tutelage of Russian soldiers and members of the Church, in the belief this would assimilate them into the social and religious life of Russia. The most Nicholas accomplished from this harsh measure was the approving nods of his ministers.

So adamant were the Jews that this law should not succeed that a chevra (association) was set up in Jewish communities to warn when recruiting agents were in the area. Parents hid their boys in the woods and even maimed them to prevent them from being taken away. Boys who were caught often chose suicide to the lifetime military service and baptism that awaited them.

Their obstinacy was countered by more edicts from the royal palace limiting the area of Jewish domicile, Jewish marriage and the use of Yiddish. Still, the Jews clung to the beliefs of their forefathers.

Then Nicholas decided to change his approach by abandoning the whip for the carrot. Since Jews placed such a high value on education, he would lure them somehow into the Russian school system.

The details of the plan were worked out by his Minister of Education, Count Sergei Uvarov. The Russian language would be taught in addition to Hebrew and other present studies of the Jews while all the time students would be cunningly Russianized. As well, the whole system would seemingly be placed under the direction of a Jew.

This formidable task fell to Max Lilienthal, a university educated Jew still in his 20s. Despite his tremendous efforts (his goal was to modernize the shtetl Jew, not convert him), the obstinacy of the Jews to let any force encroach on their beliefs and customs doomed the plan from the start as all over Russia the cheder continued to dominate early Jewish education.

What little success he had was soon undone when Lilienthal discovered he had been duped and, shortly thereafter, left the land of the Czars forever for America.

And, almost 150 years later, under a different regime, Russian Jews would display the same obstinacy in fighting for the freedom not only of how to live, but also, of where to live.

Correction

In last week's paper, a caption underneath a picture which appeared with reader M. Malatzky's letter stated he was a former member of the Haganah. That is incorrect. His letter states he was a former active member of the Irgun. The CJN apologizes for the error.

5735 leaves a legacy of unsolved problems

By J.B. SALSBERG

Contrary to the naive belief of some among us we, as a people, are not an island unto ourselves and we are never full masters of our own fate.

If it's any consolation, it may be pointed out that most small nations — even those which are not dispersed globally, as we are — are in the same uncomfortable and, at times, excruciating position.

That doesn't mean that we have no independent leverage at all. We most certainly have. But there comes a moment when we must, in anger or lament, adjust to the conditions that circumstances beyond our control have created. It seems to me that we are, at this stage in our history, confronted by such a fateful moment.

I arrive at these sober thoughts while thinking of the legacy that the departing year 5735 (according to the Jewish calendar) is leaving the Jewish people. I know, of course, that my general conclusion of our national position among the nations is nothing new. Indeed, from the cradle of our history we were shaped and influenced by our experiences with neighborly, regional and international powers of those days.

But it seems to me that today, in the era of superpowers, atomic weapons, instant photographic observation of every spot on earth and instant communication, that at such a time the final alternatives left to small nations and states are pitifully few. If you doubt this opinion ask the Indo-China states, ask Korea, ask the unhappy Kurds, ask, Portugal and its former colonies, Angola and Timor. Yes, and ask Finland, Czechoslovakia, Romania and Israel...

All of which brings me back to the question what is the legacy, what are the accomplishments of the past year insofar as our people are concerned? My own conclusion is that on all fronts of our struggle for national survival and national continuity we are at the essentially same stalemate that we were at a year ago. Let's see.

1. Peace or only delay of war in Middle East?

This is written when Henry Kissinger, the U.S. Secretary of State, has begun his latest shuttle engagement between Jerusalem and Cairo, and the capitals of other Middle East states. Will Kissinger succeed? I venture to predict that he will. But will his success mean peace for Israel? Again I will stick my neck out and say that at the very best Kissinger's effort to get an "interim agreement on Israel's withdrawal of forces in the Sinai will be only the first step on the long road towards peace in the Middle East. But such an agreement will, in the present international circumstances, constitute an important victory for the United States.

Does that mean that Israel should, as the extremist elements demand, tell Kissinger to "go home"? Of course not, but let's realize that we are only offered a breather, a postponement of the basic issue of peace, real peace, or war.

Let's also realize that there are responsible and vocal elements in all of Israel's political parties who question Kissinger's mission. There are those who argue that Israel might be better off to practice complete, open diplomacy and say for the whole world to hear: Israel wants peace with its neighbors and not so-called "Arab lands"; that Israel will trade land for peace; but Israel will not give up military bases that project Israel before peace will be reached.

In short, peace and territory is one single package: Withdrawal from most of the occupied territories if peace is negotiated and signed; no withdrawal if the Arab neighbors refuse to recognize Israel's right to peaceful existence, but are preparing far war against the Jewish state. That's why some prominent Israelis, like the veteran labor leader, Moshe Erem, now call for an end to shuttle politics and advocate going to Geneva and there putting all our cards on the table-withdrawal if it is for peace; retention of bases if the Arabs reject peace and dream of militarily destroying Israel.

Well, that may sound simple and appealing to us in Canada. But could that be our rigid guideline if we were burdened with the awesome responsibility of leading Israel at this hour?

Israel's government knows many things you and I may not know. But they, like us, surely know what two powers confront each other in the Middle East now; where Israel's main support came from and continues to come from; what new influence the oil-kingdoms have acquired; what monstrous arms-race goes on in that part of the world and what effort every arms-producing country — east and west — is making to sell such arms for oil dollars.

Knowing all this, and much more, can a responsible Israeli government be guided by the simplistic propositions that come from the opposition — opposition of entire political parties and opposition of elements within the coalition government? To paraphrase an old truism: uneasy lie the heads of those who govern Israel at this hour.

I must, therefore, conclude that Kissinger's interim agreement between Israel and Egypt, even if through a third party — the U.S. if agreed to will not bring peace to Israel. That supreme goal remains unreached at the end of this year as it did at the end of 5734, a year ago.

But the interim agreement may make political and diplomatic movement a little easier and smoother than it is at present. And so, with that faint ray of hope, and leaving the consideration of other international Jewish problems for the following week, I extend to you and yours my best wishes for a happy and peaceful New Year.

Organizations and People

what's new...

By MIRIAM HERMAN

UIA SEMINAR

The upcoming UIA of Ontario Seminar and Leadership Award event takes place Oct. 18-19 at the Inn on the Park, according to an announcement made by chairman Joseph Lunenfeld. Seminar participants will include Myer Bick, Canada-Israel Committee director; Phil Granovsky, member, Jewish Agency board of governors, and Joan Lipson, Ontario UIA women's division chairman. Workshops will be led by Dan Rosenberg of New York, assistant director, Council of Jewish Federations and Welfare Funds, and Irene Fink, national chairman of leadership, Hadassah-WIZO. Also, a top-flight representative from Israel is expected to be on hand.

BACKGROUND TO CONFLICT

Copies of **Background to Conflict,** the story behind the confrontation in the Middle East, are now available (for 50 cents) from the Toronto Congress office. Authored by Joe King, public relations director of Montreal's Allied Jewish Community Services, the pocket-size booklet is full of information aimed to combat Arab propaganda.

MEMORIAL FOR SAPIR

A memorial service for Israeli statesman Pinhas Sapir was held in Montreal recently by the Canadian Zionist Federation, attended by representatives of all Zionist organizations, Congress, the UIA of Canada, and the Israeli consulate. At a meeting following the service, plans were made for memorial services across the country including a special session at the CZF national aliyah conference in October.

SERVICES FOR STUDENTS

The Lubavitch Youth Organization is offering High Holy Day services, free of charge, for college and high school students. And accommodations, including meals, are available for any student. The service will be held at the Lubavitch Community Centre on Edinburgh Drive. For information, call the LYO office.

DISCUSSION AND DANCE

This Sunday, the 31st, the Professional Club of the Labor Zionist Alliance is having a discussion and dance. The discussion part will deal with **The New Morality, Hypocrisy or Honesty,** with Rabbi Immanuel Schochet, Humber College philosophy professor; Abe Richmon, lawyer; Abe Roytenberg, social worker, and Felicia Carmelly, Holy Blossom Temple program director. The dance part will be handled by disc jockey Dan Schlifer. It all begins at 8:25 p.m. at the LZA centre.

SELICHOT SERVICE

At the Beth Tzedec Congregation Selichot service Saturday, Aug. 30, Grigory Svirsky, former visiting professor of Russian literature at the University of Toronto, and author of **Hostages,** will talk on **To Be a Jew in the Soviet Union.** The evening begins with coffee at 10:15 p.m., then Mr. Svirsky speaks at 11 p.m., and services will be at midnight.

WEST END SYNAGOGUE

If you are out in Toronto's west end, do drop in to the Knesset Israel Synagogue on the corner of Maria and Shipman Streets in the Dundas-Runnymede area. It is practically a city landmark, having been built in 1911, and is being maintained by a 70-member Orthodox congregation, who, according to members Sam Goldstein and Irving Shoom, will make you welcome at their services, anytime, including the High Holidays.

PHYSICAL ED INSTITUTE

The Physical Educator: Insuring the Quality of Life is the theme of a National Health and Physical Education Institute to be held Sept. 8-11 at Montreal's YM-YWHA. The institute is being sponsored by the Jewish Welfare Board, the Association of Community Centres, and the 'Y's and camps in Canada and the U.S. The chairman is Tord Boman of Montreal's 'Y', and Paul Brownstein of Toronto 'Y' is co-chairman.

SERVICES FOR SENIORS

Arrrangements have been made by Co-ordinated Services to Jewish Elderly, for senior citizens, who are unable to get to a synagogue, to attend High Holiday services at several locations in Toronto. Anyone interested may call CSJE at 789-7841.

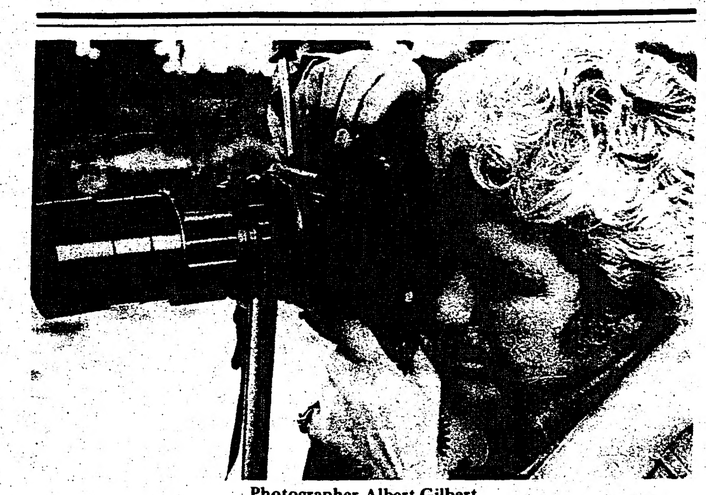
Y-TIME BOOKLET

The 1975-76 Y-Time booklet, with information about all the 'Y' programing, including the Y-Arts Council, is off the press and available at both the Bloor and northern 'Y's.

ANNUAL MEETING

The annual meeting of the Central Fund for Traditional Institutions is set for Tuesday, Sept. 9, at 8 p.m. at Shaarei Shomayim Synagogue. Guest speaker Kurt Rothschild, a past chairman of the organization will discuss **Progress and Development of Traditional Institutions in Israel.** The organization, under the auspices of the Toronto Welfare Fund, raises funds for yeshivas, hospitals, orphanages and homes for the aged in Israel.

...about people



Photographer Albert Gilbert

Toronto photographer **Albert Gilbert** has been awarded the highest honor his profession has to offer — the Fellow-American Society of Photographers degree. He received it at their annual dinner in Chicago recently. This makes him one of the 21 photographers in the world, and the first Canadian, to be so honored.

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B'nai Israel Beth David Congregation is beginning the New Year with a new cantor. He's **Mikhail Alexandrovich** who was born in Latvia, studied in Italy, and prior to World War II was cantor in Manchester, England and then Kovno, Lithuania. After the annexation of that country by the USSR, he turned to the concert and opera stage, becoming a cantor again when he got to Ramat Gan, Israel. He comes to Toronto with his wife, Raisa. Their married daughter, Elana, lives in Germany. Torontonians will remember that the cantor was in town for the Ezra and Kadima concert in June.

* * * * *

Chalk up two more world records for speed-walker **Max Gould.** In the 1975 World Masters Track and Field Championships in Etobicoke recently, the 58-year-old Toronto athlete came away with gold medals, in the over '50s category, for the 5,000-metre and 25,000-metre walks, setting a world record both times. This makes a total of three world records — the other was made in Montreal last fall in the 50,000-metre walk.

* * * * *

The new Hebrew studies consultant for the United Synagogue Day School, starting next month, is **Chaim Feder,** formerly principal of the Mid-Hudson Day School in Poughkeepsie, N.Y. A graduate of Yeshiva University and its Teachers Institute, with a masters degree from Columbia University's Teachers College, he will be supervising the USDS Hebrew studies program, planning new curricular materials and guiding the Hebrew teaching staff.

* * * * *

Toronto artist **Tutzi Seguin** has just finished taping a series of 13 shows scheduled to run weekly on York Cable Channel 10. The format of the show, **Starting Out With Arts With Tutzi Seguin,** calls for demonstrations of all forms of art, with occasional guest artists working along with her. The program airs Mondays at 5:30 p.m. and repeats on Thursdays at 10:30 p.m., beginning the first week in September.

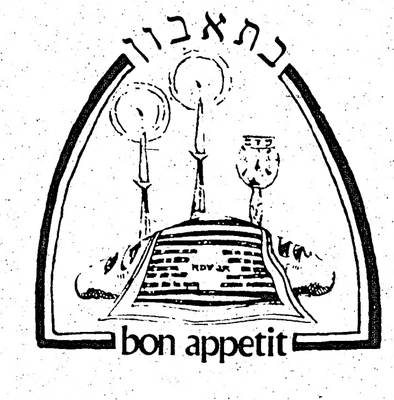
* * * * *

McGill University law professor **Perry Meyer** has been appointed a justice of the Quebec Superior Court. A Canadian Jewish Congress executive member, he has often served as a government-appointed labor arbitrator and was recently named to the Quebec Human Rights Commission.

* * * * *

A bit of nostalgia comes to light with the discovery that **Michael Tilson Thomas,** the young conductor of the Buffalo Philharmonic orchestra, stems from the Thomashevsky family of Yiddish theatre fame. He is the grandson of **Boris and Bessie Thomashevsky,** pioneers in the American Yiddish theatre before the turn of the century, and on stage for 50 years after that.

Exhortation to eat the fat and drink the sweet led to many Rosh Hashanah culinary customs



By MARCIA KRETZMER

JERUSALEM —

The source of many of our culinary customs on Rosh Hashanah is Ezra's exhortation to the people to "eat the fat, and drink the sweet" (Nehemiah viii. 10), in celebration of the festival.

A sweet tooth is very much indulged throughout the whole of the holiday period, in a succession of richly spiced and sweetened meat, poultry and vegetable dishes. Wines and liqueurs flow liberally, and a traditional favorite is **Mehd** (mead), made from fermented honey.

Apart from the mountains of cakes and cookies which will undoubtedly be on hand to welcome guests during the two-day holiday, it is also appropriate to offer candies and confections.

One confection enjoyed by young and old is the Oriental sweet **halvah.** A very little of this goes a long way. Buy good-quality Israeli halvah — the kind incorporating pistachios or blanched almonds, if you can get it. Cut it up into tiny cubes with a sharp knife, and offer it heaped up on a small silver dish, with coffee.

There is another confection, very simple to make, which is a childhood favorite of mine. These are luscious, melt-in-the-mouth apricot balls. Simply chop dried apricots in a wooden bowl with a chopping knife until paste-like, moistening with a very few drops of water, if necessary. Then expand the mixture with as much confectioner's sugar as it will absorb. For about 1 cup of apricots, I usually use about 3-4 tablespoons of confectioner's sugar. With wetted hands, roll the mixture into little balls and dip in confectioner's sugar. Let dry, and serve in miniature paper oases.

The third confection, I wanted to tell you about, was taught to me by my son's **gannenot** (nursery school teacher) Devorah Ben-Zachai. Midway between a cookie and a candy, they are eagerly awaited every time there is an end-of-term party or some other festivity.

Devorah teaches at one of the Mizrachi Women's Organization day-care centres in Jerusalem. She is married to an ex-Torontonian — original name: Stanley Reiner, who came to Israel in 1953. Now, as Shalom Ben-Zachai, he edits a publication sponsored by the Ministry of Religion.

The centre at which Devorah works, serves a vast cross-section of Jerusalemites. "Thirty per cent of our pupils pay no fees whatsoever, being either war orphans sent to us by the Ministry of Defence or children from large families of small means, who are sent to us by the Ministry of Welfare.

"We receive some support from the ministries, and of course, most of our parents are fee-paying even though not all of these pay the full amount. But our principal support comes from fund-raising abroad and in Israel," Devorah told me.

Here are Devorah's Cocoa Candies. They are equally delicious made with vanilla essence for all the family, or rolled into tiny balls, with the addition of genuine rum, for more sophisticated tastes.

Devorah Ben-Zachai's Cocoa Candies

1 1/2 cups fine-textured, quick-cooking oats
1/2 cup sugar
2 tblsps. cocoa powder
1 egg, beaten
1 stick margarine, melted
a few chopped raisins (optional)
vanilla essence and/or genuine rum
dessicated coconut

1. put oats, sugar and cocoa powder together into a bowl. Make a well in the centre and add the beaten egg and the cooled melted margarine. Mix together very thoroughly. Add a few drops of flavoring to taste, and the raisins if desired

2. place in refrigerator until very firm, then roll into balls and coat in the dessicated coconut. Store in the refrigerator. Makes 15—20 depending on size

* * * * * * * * *

Shabbat Shalom!

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Devorah Ben-Zachai, of Jerusalem, whose cocoa candies are featured in this week's column, works with her class of 3 1/2 to 5-year-olds. (H. Gan-Zvi photo)

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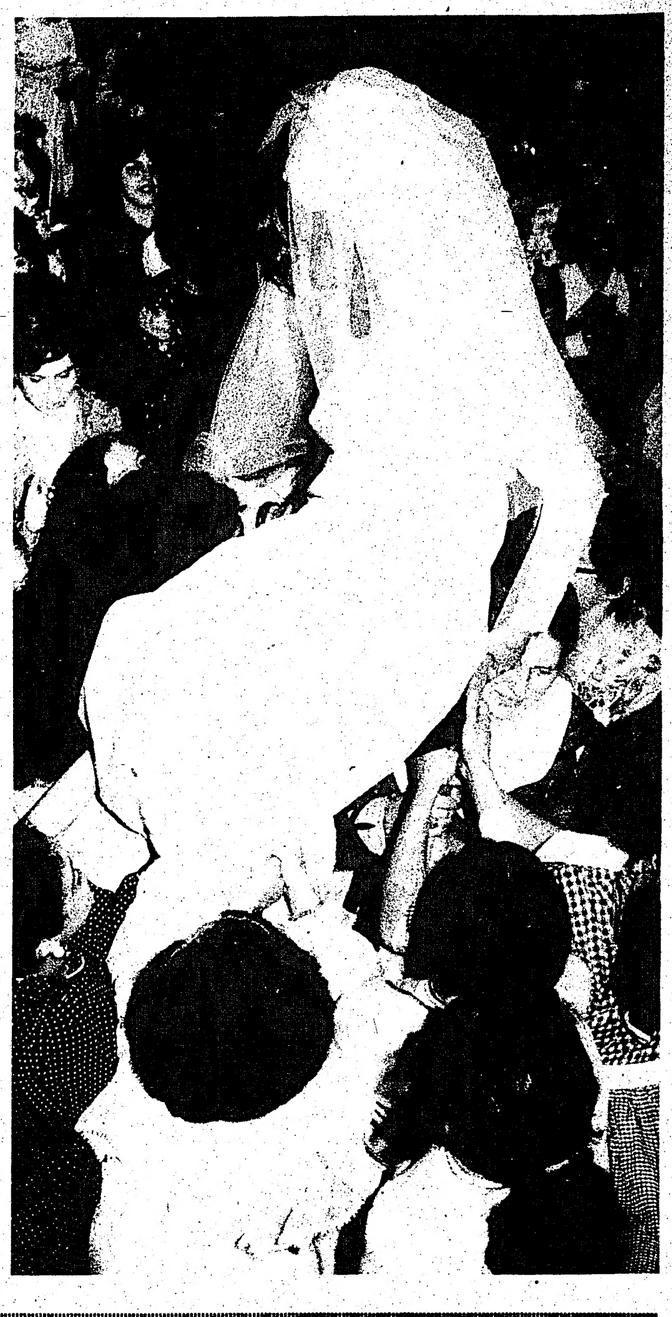
Lubavitchers celebrate wedding with Chassidic melodies and jubilant dancing

Jacob El-Baz, Toronto freelance photographer, recently attended a Lubavitch wedding in Brooklyn, New York. It was a joyous affair for all as Rabbi L. Schildkraut wed Rivka Leason at the Brooklyn Community Centre.

Top left, the chussan is escorted into the wedding ceremony. Bottom left, the ceremony over, the groom is lofted into the air for the traditional dances.

Top centre, others join in this men-only dance to share the joy of the occasion. Below is part of the huge crowd who were invited to the wedding.

At right, bride is carried by her girl friends into separate reception room. Women are separated from the men by a partition.



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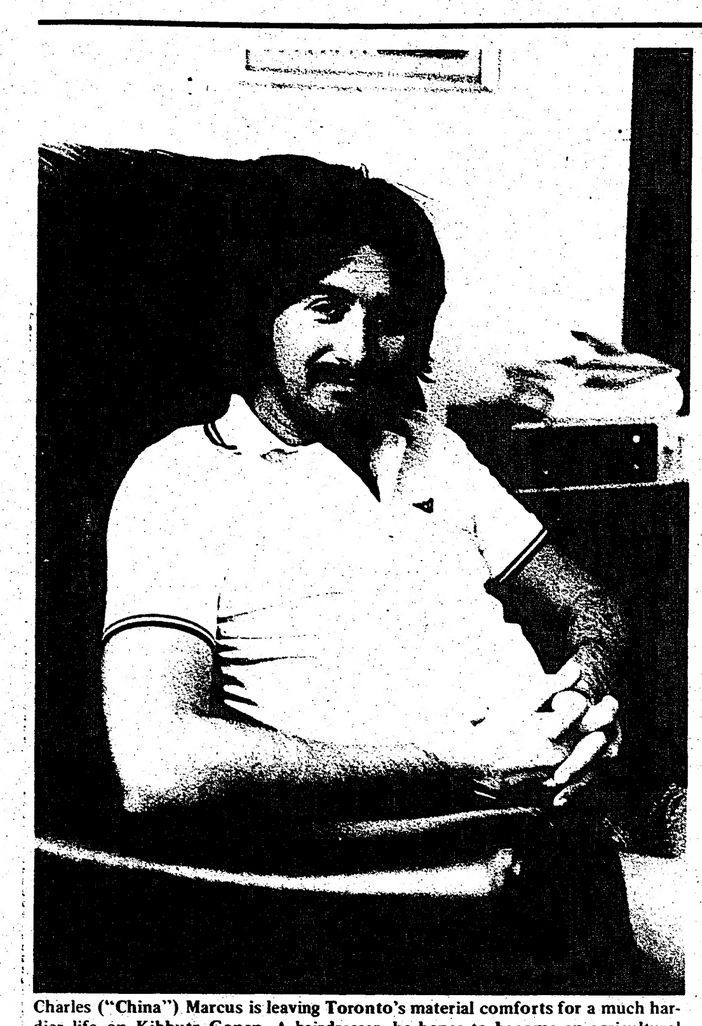

Charles ("China") Marcus is leaving Toronto's material comforts for a much hardier life on Kibbutz Gonen. A hairdresser, he hopes to become an agricultural field hand. Marcus is a native of Liverpool, England. (David Groskind photo)

Hairdresser abandons his salon for a rougher life on kibbutz

By S. K. LAZAROV

TORONTO —

Bruce of Crescendo, one of the trendiest hairdressing salons in Toronto, has lost the impeccable services of an exceedingly proficient hair stylist. Charles ("China") Marcus, a Vidal Sassoon-trained hairdresser, has decided to trade in his easy, effete existence for a much hardier and elemental kind of life on a northern Israeli kibbutz.

"I want to get away from everything. I need a complete change," said Marcus, a dark and handsome 23-year-old native of Liverpool who has resided in Toronto for the last 3½ years.

"Here, people just exist," he added emphatically in his Manchester accent. "I want to live life to the fullest and gain complete mental and spiritual satisfaction."

Marcus, who was brought up in Manchester is going to Israel with the idea of staying. Since he has been in Israel several times already, he has few illusions about how difficult it may be to adjust. Nevertheless, Marcus hungers to get away from the materialistic life style he now rejects and to either settle down on a kibbutz as an agricultural worker or to try his luck as a hairdresser in Tel Aviv or Jerusalem.

Several motives impel him to Israel.

"I like the feel and freedom of the country," he asserted. "I also want to identify myself as a Jew. It's very difficult to do it in Canada because it is so large and diverse. Ethnic Canadians, too, are trying to find their ancestral roots."

But Marcus also feels he can accomplish a-lot more in Israel, which he terms "young and dynamic." As he puts it: "You can change things there, and I don't particularly want to change things in Canada or Britain. Toronto is a great city, very young and exciting, a place of tremendous opportunity. It's clean and impressively safe, but I couldn't live my whole life here."

Interestingly, Marcus did not use the facilities of the Israel Aliyah Centre in Toronto to ease his immigration. "I preferred to do it myself and spare them the expenses. I didn't want their handouts," he said.

As well, he attended few meetings of a local university Zionist club he joined soon after deciding to go on aliyah. "It was a farce," he explained. "The group was badly organized and I didn't think the people were particularly exciting. They were a bunch of spoiled kids who'll never go to Israel as immigrants."

Marcus, who plans to leave for Israel in early September, has chosen to live on a kibbutz rather than in the city because he likes its natural tranquility, fresh air and camaraderie. In 1971, he and a few friends from Manchester studied Hebrew at Kibbutz Ha'ogen and then switched to Kibbutz Ma'abarot. After some 10 months in Israel, he returned to Britain. But within months wanderlust overtook him and he found himself in Toronto.

He latched onto a job at Vidal Sassoon's, where he mastered the renowned Sassoon technique of hair styling. Marcus met Sassoon, scion of a distinguished Anglo-Jewish family. "He's a real Zionist, part of our conversation was in Hebrew," he disclosed. After Sassoon's he went to Crimpers and then to Bruce of Crescendo.

Marcus has purposely chosen a small and isolated kibbutz rather than a larger one near the glitter of the city. He believes he will find the peace of mind and yearning sense of national identity he so desires in Kibbutz Gonen, which sits in the shadow of the brooding Golan Heights.

Despite its remote locale, Marcus will not be far from old friends. Howard (Zvi) Wayne is a volunteer on Kibbutz Ma'abarot while Russell Black, a medic in the Israeli army, lives on the Golan Heights settlement of Ein Zivan.

Marcus realizes that good friends may not be enough to facilitate his smooth integration into Israeli society. But he is hopeful about the future. Whether he works as a laborer on the kibbutz or opts out for hair styling in the city, Charles Marcus is serene in the knowledge that he has finally made the big move to Israel.

Whatever path he ultimately follows, all roads for him will probably lead to the Promised Land.

Daniel Ben-Natan takes great pride in Canadian Friends of Hebrew U.

By JANICE ARNOLD

MONTREAL —

Daniel Ben-Natan, new director at the national headquarters of the Canadian Friends of the Hebrew University, is a likeable, unpretentious man, the type who prefers to be called just "Danny".

At 33, he looks back on his life with the calm realization that there has been "a lot under the belt."

After one year as a representative of the university in Montreal, he has been elevated to a newly-created post, taking on the former responsibilities of Honorary-Secretary Sam Risk and Executive Vice-president Joan Ball.

Born Daniel Lipkin, his family immigrated to Israel from their native Winnipeg in 1951 when he was nine.

Ben-Natan began his sustained interest in the Hebrew University as a political science and international relations student following a stint in the paratrooper division of the Israeli army.

Upon finishing a masters degree at the University of Brussels, Ben-Natan began a career that lasted several years in the Israeli foreign service. He was sent to Jerusalem, Belgium and Mali in West Africa.

"My career has always been one of being the youngest in my post. In the foreign service I was much younger than the others in the Israeli delegation and at social functions I was often mistaken for one of their sons," said Ben-Natan now smiling about it.

It was in the foreign service that Danny Lipkin became Daniel Ben-Natan, at the urging of the Israeli government.

Ben-Natan then returned to the Hebrew University before coming to Montreal as assistant to the president, again one of the youngest men to ever assume the job.

As a result of his travels, he is left with an "international family" — an Israeli-born wife, a son born in Belgium, and a daughter in Canada.

The new director sees the Hebrew University, which recently celebrated its 50th anniversary, as not only "the foremost institution of higher learning in Israel but the university of the Jewish people."

The Canadian Friends, under the national presidency of Allan Bronfman for many years, has branches in Toronto, Winnipeg, and Vancouver and chapters throughout the Jewish community.

Ben-Natan takes pride in the fact that the organization has a large attraction "at the grassroots level."

A family endowment plan designed to meet the financial capabilities of the average Jewish household with bonds beginning at $1,000 payable over a number of years, forms much of the Friends' revenue.

Only the interest is used in such projects as helping needy Israeli students, sending Canadian youth to the Hebrew University, or bringing top professors from Israel to speak to the Jewish community.

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Fault placed on male organizers from the UN for anti-Zionist resolution at women's conference

By RICHARD YAFFE

NEW YORK [JCNS] — Mrs. Bella Abzug, a member of the House of Representatives from New York City, believes the underlying trouble with the International Women's Year Conference in Mexico City and its anti-Zionist resolution was that it was organized by the men of the United Nations and therefore had all the faults and the prejudices of the UN. The declaration, she said, was not an independent statement of the women, but written by men and dutifully adopted by women.

Rep. Abzug, who attended the last three days of the conference as a Congressional advisor to the American delegation, said that many of the women at the conference whose own delegations voted to include Zionism among the evils facing the world, including neo-colonialism, racism and apartheid, "were upset." They felt that a "thing like that should not have been projected into the proceedings." But they felt powerless, and this proved once again that the women are indeed powerless. That, says Mrs. Abzug, should be a lesson of Mexico City.

"They came together in an international conference for the first time" she went on. "They had high hopes. But they came away knowing that they had been manipulated by politics as usual. They saw how little power women really have," she added.

Into what Mrs. Abzug called an otherwise good declaration of the hopes and aspirations of a world tired of war, hunger and economic crisis was injected a "totally irrelevant word" — Zionism. Only three countries voted against the Declaration because of that word — Israel, the U.S. and Denmark. But even Denmark's representative had to go to the conference officer later to ask that the record show that Denmark abstained, not voted "No." Why that was, is still not clear.

Mrs. Abzug's main New York Office is on Seventh Avenue at 25th Street. She has two other offices in her far-flung Manhattan bailiwick, manned mostly by volunteer workers because, as she says, she cannot afford a paid staff for all the people she needs to tend to constituents' problems. As it is she spends some $20,000 a year out of her own pocket because the Congress does not allow enough expense money for its members to do a proper job.

She gave up a good law practice when she was elected to the House, so that source is gone. Another good source was the lecture circuit on which Mrs. Abzug was one of the leading attractions, but Congress recently set a $15,000 annual top on earnings from public speaking.

The lure of a larger staff and more expense money — House members are allowed 16 people while senators get 50 — and the considerably greater prestige of being a senator has convinced her that she should try for the Democratic nomination in the autumn, to stand against the Republican incumbent who will seek re-election.

Mrs. Abzug believes that one of the shortcomings of the Mexico Conference was that the women from all parts of the world really did not get a chance to get to know each other because they got bogged down quickly in the fight over the declaration. A great deal has to be done to turn the situation around before the next international meeting five years hence. She says some progress has been made: "First they gave us Women's Day, then Women's Year, and now we have the Women's Decade!" One of the things she will do to try to "turn it around" is to "try to bring together groups of women in different places where they can talk informally."

The groups could be composed of women in similar professions, or of parliamentarians, or housewives, or whatever, she suggests. She noted that she has a bill in Congress now for such a conference to be held in the U.S., and hopes that she will be able to get Israeli and Egyptian women together informally. "That's not going to be easy, but I'll try."

It couldn't be done in Mexico City, Mrs. Abzug admitted, because some of the leading women were there not because they were leaders but because they were wives of leaders — of prime ministers, of presidents, of other officials. She revealed that when the attempt was first made, in committee, to insert the anti-Zionist reference into the declaration, the American delegation's first impulse was to abstain, not vote against it. She got busy and the abstention became a "No". Her own intervention at the conference contained a plea to women to get away from the thinking and actions of the past. "I would hope," she said, "that women would surmount national differences and long-standing hostilities to speak directly to each other, and seek to develop new initiatives for peace.

"Unfortunately, such opportunities have already been ignored at this conference. It is not too late to change that. It is not too late for women leaders to meet face to face, for women of different nations to speak frankly and compassionately with each other. If we cannot bring ourselves to do that, then why are we here? Women must be prepared to dare everything for peace, because never in the history of civilization have we been closer to the possibility of world destruction," she says pessimistically.

Mrs. Abzug, who has a good Zionist, and Jewish background — was a member of the Hashomer Hatzair Zionist youth movement as a young girl, and studied at the Teachers' Institute of the Jewish Theological Seminary of America, and taught Hebrew — was particularly vehement in her denunciation of the anti-Zionism in the declaration.

She recounted an incident when the vote was taken. When it was announced that the statement had been accepted overwhelmingly, the Iraqi delegation, including the men on it — "yes, there were men in some of the delegations" — stood and cheered wildly.

What they cheered for, Mrs. Abzug said, was not for an end to Zionism. That was merely an euphemism for Israel. What they had in mind, was the end of the Jewish State.

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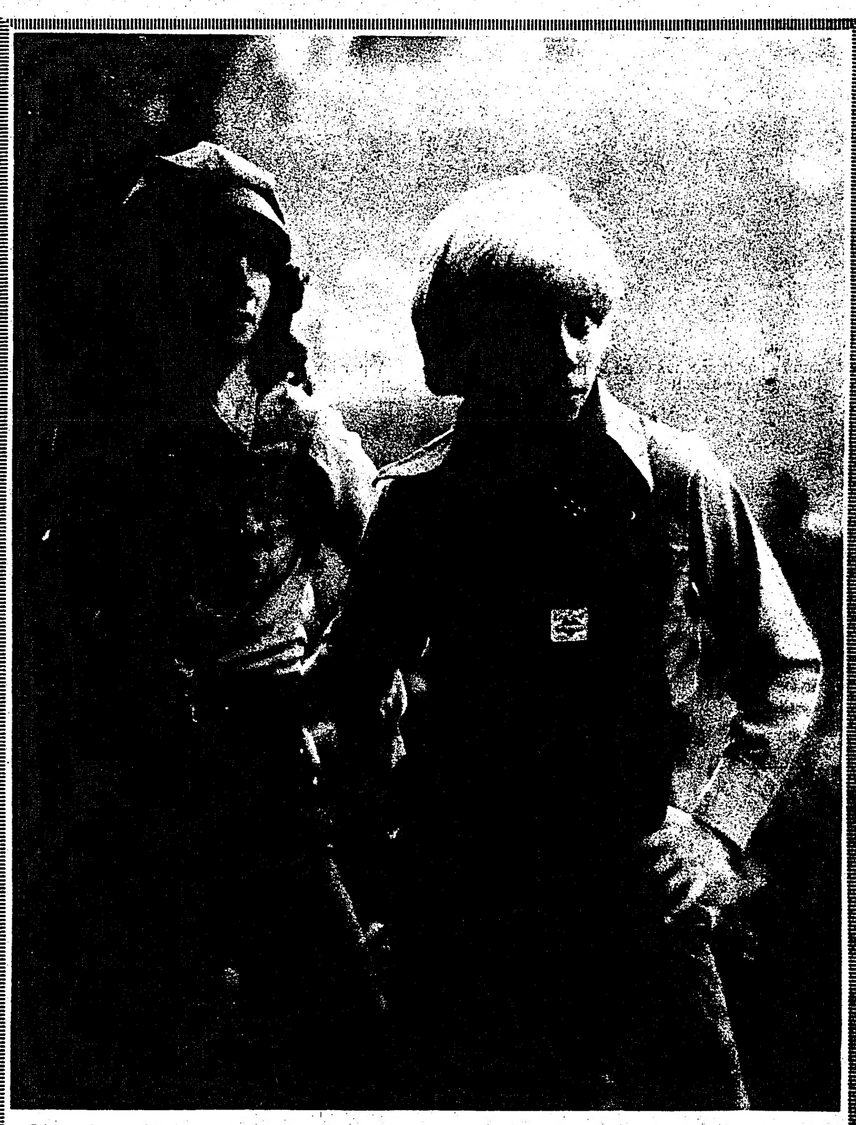
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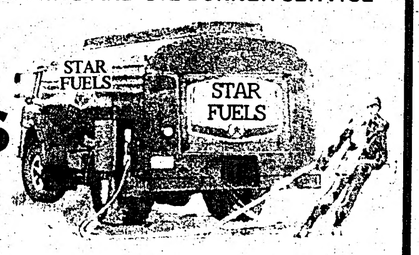

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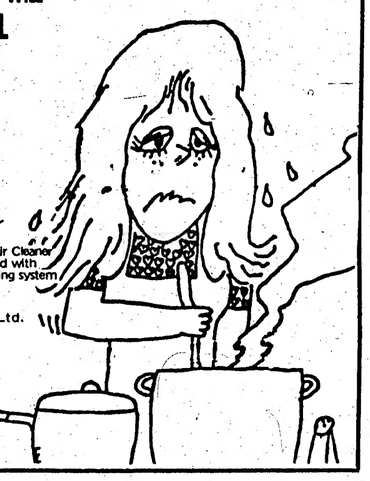
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Leon Dulzin, the Jewish Agency treasurer, and a Likud leader, claims American UJA donations are increasing.

'Jewish anger and frustration' aiding UJA drive in U.S.

By DAVID LANDAU

JERUSALEM [JTA] —

Cash income, both receipts and forecasts, are up in the United Jewish Appeal campaign this year, Leon Dulzin, Jewish Agency treasurer and the man to whom the money comes in for allocation, noted the increase with obvious gratification. But with some concern too, as he explained in a special interview Aug. 11 with the Jewish Telegraph Agency.

"I have asked a number of top UJA leaders how it is that cash income is up even though the U.S. economy is still in recession. Their reply is disturbing."

A new factor, they say, is aiding their campaign — the factor of Jewish anger, Jewish frustration. The Jews, they say, expected to be asked (by Israel) to do something, to help her politically. They have not been asked, and, as their only available course to demonstrate their deep identification and will to contribute, they pay up their pledges promptly.

Dulzin said the UJA leaders' assessment broadly confirmed his own impressions from recent far-ranging visits throughout the U.S. He detected, he said, a feeling of frustration and anxiety which he had never experienced before. Basing his report on conversations with some 100 key figures in Jewish communal life, he said there is a nagging sense of doubt at Israel's policies in the settlement talks, a nagging sense that Israel is allowing itself to be browbeaten by the U.S. administration, a sense that the Rabin government is not bargaining hard enough over the terms of the settlement.

Dulzin, of course, is a leader of the Likud opposition party (its liberal wing), but he stressed that he personally has always favored the interim settlement as a policy (unlike others in Likud, particularly on the Herut wing). He stressed, too, that the American Jewish leaders whose feelings he reported, are by no means "hawks", but on the contrary are men and women who have all along favored the step-by-step policy and favored the principle of territorial compromise.

13 million is probable Jewish population according to Israel university professor

Just how many Jews are there in the world today? Some assessments have put the figure as high as 15,000,000, but recent studies in demography by the Hebrew University show that Jewry is far from overcoming the losses sustained in the Holocaust 30 years ago. A special correspondent reports.

JERUSALEM —

Some startling reassessments of the strength of world Jewry have to be made on the basis of new studies in Jewish demography. They point to the possibility that the world Jewish community today totals nearer 13 million than the almost 15 million which some sources have previously assumed.

Robert Bachi, professor of statistics and demography at the Hebrew University, taking an overview of recent research, finds that in most Diaspora countries surveyed, the size of the Jewish population is decreasing (excluding effects of emigration to Israel) and is considerably lower than is shown by current estimates; and that, 30 years after the Holocaust, the Jewish population is far from overcoming the heavy losses sustained.

"In a world haunted by the spectre of too rapid demographic increase, the central problem of the Jewish Diaspora population is the reverse. Jewish institutions and Jewish society must consider whether such developments are to be regarded as an inevitable consequence of irreversible political and social structures, or whether it is worthwhile to attempt to deal with them by changing educational or other policies.

The characteristics of Jewish society emerging from the surveys are — says Bachi — those of a population strongly urbanized and metropolized, with a high educational and socio-economic level, low fertility, often conducive to negative balance between births and deaths, pronounced ageing and increasing demographic losses due to mixed marriage.

He urges that "the disturbing findings likely to emerge should not discourage Jewish institutions from undertaking research. Knowledge of possibly unpleasant facts and the formulation of policies to face up to them is preferable to living under false illusions."

One of the most controversial conclusions is that of Prof. U.O. Schmelz, director of demographic and social statistics in the Israeli Central Bureau of Statistics who estimates that there are a maximum of 360,000 Jews in Argentina and more likely 315,000.

This is in sharpest contrast with the American Jewish Year Book estimate of 475,000 and the Jewish Year Book figure of 500,000 (based on claims by leaders of the Argentine Jewish community). But Schmelz, who argues scientifically on the basis of census returns and a combination of burial statistics and known demographic characteristics, insists that previously accepted estimates are "far too high."

Previously accepted totals for the Jewish population of the U.S.S.R. are also questioned. The Jewish Year Book 1975 gives a figure of 2,900,000, the American Jewish Year Book 2,680,000. The question still debated is whether all Jews registered as such in the official census of 1970 which provided a total of 2,151,000.

The point made by Ivor I. Millman, consultant on demographic studies at the Institute of Jewish Affairs in London, is that, whatever doubts there may be on this score, it could well be that natural decrease — an excess of deaths over births — is the major factor in the decline of Soviet Jewry.

The Nazi policy of genocide in those parts of the U.S.S.R. which it occupied meant the loss of part of a generation which would by now be producing their own families. Additionally, Jews the world over as a rule have lower birth rates than the surrounding populations and, in the U.S.S.R. in general, the birth rate fell markedly during the 1960s while in those republics which contained the majority of Jews, the death rate started to rise.

"Having regard to these general trends," says Millman, "Soviet Jewry — a sophisticated, highly urbanised and mainly European group — could well be in a state of demographic decline."

There are two countries with major Jewish populations where it has so far proved impossible to obtain precise figures on Jewish demography. One is France. Both the Jewish Year Book and the American Jewish Year Book estimate the Jewish population there at 550,000 but demographers agree that this is not much better than a guess and it could be as widely out as some now feel is the case with Argentina.

The other is Britain where the accepted estimate had stood at 450,000 from 1950 until 1967 when Prof. S.J. Prais and M. Schmool presented a new estimate of 410,000. This has been accepted by the American Jewish Year Book.

The United States remains the country with by far the largest Jewish population in the world — 5,370,000. Israel comes second with 2,880,000, followed by the U.S.S.R., France and (if the new estimate for Argentina is accepted) Britain, with Argentina and Canada (285,775) sixth and seventh.

Golda Meir exchanges greetings with wife of Mexican president in Tel Aviv. President Luis Echeverria (left) watches with approval. (IPPA)

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Rights of Jewish refugees neglected; this must change as show-down nears

By Amnon Rubenstein

JERUSALEM —
The nearer the moment of decision in the Israel-Arab conflict approaches, the larger the distortion in regard to the rights and status of the Jewish refugees begins to loom. I believe that the rather neglected term "Jewish refugees" is a most apt description for the hundreds of thousands of Israelis who fled from, or were driven out of the Arab countries after the emergence of the state.

The fact that these refugees were rehabilitated in Israel, and that they are regarded as olim does not in the least detract from their being refugees in the specific meaning that this term is given in the Middle East. When applied to the Arabs, the status of the refugee is not dependent on his economic situation or on his rehabilitation, for both he and his offspring continue to be refugees and to enjoy UN assistance to the end of all time.

Moreover, it would be erroneous to think that all the Jewish refugees in Israel have been rehabilitated or have succeeded in overcoming the trauma of their escape or expulsion from the Arab countries. Many of them live in stress. True, stress is primarily an internal matter, and so long as it persists our other achievements are overshadowed.

But this stress has also an international aspect. The property and worldly possessions of some of the refugees who today experience stress in Israel, remained behind them. If they were to be returned to them or if they were compensated for them, their situation would improve.

Little is known in the international community of the confiscation of Jewish property in the Arab countries — which is nothing short of robbery on a gigantic scale. This fact, however, does not in the least diminish its seriousness.

The official definition of the refugees in Eretz Israel, in the UN resolutions, refers solely to the original residents of the country in 1948, and to their offspring. But it must be borne in mind that this definition was made in the wake of the War of Liberation before mass aliyah from the Arab countries commenced, and was dictated by political considerations.

The legal definition in the UN resolution does not, however, alter the basic fact that the War of Liberation created hundreds of thousands of refugees, both Jews and Arabs, who were forced to abandon their homes. These refugees settled in their homelands among their brethren, co-religionists and co-nationalists. The moment one accepts the principle that a refugee continues to be a refugee even when he lives among his own people, it must apply also to Jewish refugees.

The only difference between the Jewish and Arab refugees is that we have looked after our brethren, whereas the Arab states for the most part have let them remain for a whole generation, in tent camps and in conditions of stress. In the 1950s the refugees on both sides were housed in tent camps and left to the mercies of the summer heat and the winter cold. We regarded such camps as transit camps (the term ma'abarot is derived from the Hebrew word for transit) whereas the Arab states looked upon their camps as a base from which one could conduct propaganda warfare against Israel.

'World knows little of confiscation of Jewish property in Arab countries'

Despite these clear facts and despite the expulsion, the pillage and the injustice has presented itself to the world. In this picture, Israel is depicted as a white-European society that has settled in an Arab Mediterranean land and has created an Arab refugee problem — whether intentionally or unintentionally, depending on the hatred or sympathy for us.

Nowhere have we succeeded in setting this distorted picture aright, not even among our friends. Maybe our failure in this respect is due to the fact that we did not want to admit that an oleh is also a refugee, and that mass aliyah from the Arab lands flowed not out of pure Zionistic motives but also as a result of anti-Jewish excesses.

Maybe our failure in this respect stems from the fact that the political leadership in Israel is the prerogative of people of European origin who were not always aware of the full political significance of the expulsion of the Jews from the Arab states, and the pillage of their property.

Indeed, one can have no simpler and more convincing expression of the rights of the Jewish refugees than that voiced by Israelis, members of the Sephardic communities, hailing from the Arab lands. How convincing are the following lines written by Eliahu Elyashar to Jean Paul Sartre. In speaking of the Jewish refugees he says:

"They migrated to Israel from their countries of residence mainly on account of the difficulties and limitations imposed upon them by the new Arab states after receiving their independence, as well as on account of their being Jews.

"Clearly, therefore, these new Israeli citizens lived in the Middle East for thousands of years without interruption, long before the emergence of the independent Arab states, or even before the emergence of Islam. They are the new arrivals from Iraq, Egypt, Yemen, Syria, Lebanon and North Africa, who found refuge in Israel.

"These Israeli citizens belong to this region both from the point of view of language as well as from the geographic, ethnic and geo-political points of view. They were forced to leave their countries of residence on account of the conditions of life imposed upon them by the Arab authorities." **(To Live with Palestinians)**

Now that we must prepare for a great show-down over the settlement of the Jewish-Arab dispute, these simple and clear words must be said aloud. It is the voice of those directly concerned — the Jews of the Arab lands; it is the most convincing voice of all.

They must arise in all places where the dispute is conducted — at international conferences, in the UN Assembly, through all communications media, in university campuses — and speak in the name of those whose stress and injustice has not been given a name, — in the name of the Jewish refugees from the Arab lands.

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Tel Aviv Mayor Shlomo Lahat (right) greets Lou Silver of Toronto, chairman of The Canadian Zionist Federation convention to be held in Israel in February. He has been there several times to arrange for the forthcoming parley.

Singleness is no barrier to leading contented life

By ELLIE TESHER

For a woman in her 30s, to be single and like it, is a brave new concept.

Today's female over 30 is more than likely ill-prepared for a permanent full-time career or living alone. This is particularly true of the urban Jewish female, raised in relative, post-war affluence and the close confines of a predominantly small nuclear family, dominated by a homebound mother.

For such a woman, being single in her 20s was seen by her family and even herself as a transition stage; her occupation and style of accommodation as a preparation for an inevitable marriage.

There are exceptions, of course. But pre-publication of Betty Friedman's **Feminine Mystique** and the subsequent emergence of what we glibly term "women's lib," the teenager of the '50s was encouraged to aspire, along with her sisters, to live under a Good Housekeeping Seal of Approval in her role as a married woman.

The Canadian Jewish News investigated the impression, which many women's magazines acknowledge as a foregone conclusion: that today's mature single women see themselves as complete in their present status.

Their "singleness" is an aspect of their lives, and not a deterrent. "Sadie, the Married Lady" is simply another person, not an envied achiever.

Marlene is 32, a free-lance writer and researcher, who carries herself with an easy and understated sense of assurance. She welcomed the opportunity to speak out on the subject of being single, in a sincere desire to dispel some myths and hopefully help others who might have self-doubts.

"I like being single," was Marlene's pointed opening statement. "There is nothing that I can't do as a single woman. I can travel, go to the theatre, order my own wine, and I am not intimidated by head-waiters!"

Marlene wants it clearly understood that single, mature women do not fit into anybody's stereotype of a dowdy old maid.

(When interviewed by **The CJN**, the representative sample of females questioned were comfortable enough about their replies to leave the question of full-name disclosure to the discretion of this reporter.)

Fai is a 34-year-old woman whose job as title-searcher is admittedly a secondary consideration. Fai nurtures a knowledge of self that many people, married or otherwise, would envy. She knows her basic need is to manage her own time. Marriage, like jobs with binding structures, presents too many set patterns for Fai.

"I'm just now buying my own china," she says airily, indicating that even in her home surroundings, she likes to "travel light."

Fai's self-description as "not status-oriented" and seeking more travel, is a familiar image of the high-school to college youth of the past decade. At 34, the picture is not unseemly: she is a relaxed, warm person who could as easily be imagined as the mother of several tots.

She simply applies her easy-going but caring nature to selected good friends rather than to legal dependents.

Of those interviewed Judy is the most familiar to their married contemporaries. She says, with affected, Yiddish-inflected humor: "Sometimes I don't like being single. I like 'things' and have collected a lot of possessions. I always thought I'd fit the married role perfectly. I have the package and am ready to go!"

With serious frankness, Judy agrees that it may be easier to be single today, but that she is still living "in a very married world" and loneliness is a disturbing factor.

At 32, Judy has the meticulous, well-groomed appearance of the sophisticated partner of a successful husband. She holds a responsible position as manager of a highly reputed art-gallery and, by her own admission, "lives well" in a high-rent apartment.

A well-taught goal-seeker, Judy says, "Part of my 'growing up' is to not do anything. Being single gives me time to indulge my personality. I can get satisfaction for myself from my accomplishments; I don't have to share in order to feel satisfied."

The three women agree that it is a too-widely-held misconception that single women are 'incomplete' because of the absence of a man. As Marlene expressed it, "We are not always even thinking in terms of men. We are not oriented towards 'dating' as such. We each have many male friends, and our relationships with them are more reciprocal.

Though none of the three are 'wealthy', neither are they drawn towards men for financial security. A quick look at incomes discloses a comfortable level of choice:

— Fai earns $13,000 a year, drives her own car, and rents an apartment at $255 monthly. She finds little difficulty in managing an annual vacation costing about $1,200.

— Marlene says she has the potential to make over $15,000 yearly. She can travel easily and often must do so for her television writing and researching. She can afford her worldly self-assurance.

— Judy works on salary and commission. She remains with a modest-salaried position because of its interesting variety and her much-desired involvement with the art world. Always well-dressed, and confessed "collector," Judy is happy with her choice.

It's interesting to note that the three women interviewed were all previously employed as school teachers for periods ranging from two to six years. None felt that they had chosen their first career with an eye to permanency. Their change in job was for each a part of the process of confronting and adapting to being dependent on oneself for a long-term future. Teaching positions provided more security than any of their new jobs but all three women looked towards less structure and more flexibility in their lifestyles.

Though the interviewees may only represent a small survey, posed together, they present a varied picture of a facet of society that has taken on a new face.

Marlene is the most forthright in her assessment of the benefits of single life. "I love solitude; I love coming home to nothing. Knowing I may always be single helps me grow in security. I am reaping the benefits of the women's movement whereby it has become enviable to be single."

B'nai B'rith camp erects monument

By JANICE ARNOLD

MONTREAL — Camp B'nai B'rith became the first children's camp to erect a monument recently to the Jews who have perished throughout history because of their faith.

A stark, 20-foot, granite structure with six, squared columns and inscriptions in English, French, Hebrew and Yiddish, it was conceived by Phil Frank and Bill Magil presently on the building committee of the camp.

The six columns not only symbolize the millions of Jewish lives lost during the Nazi Holocaust, but "all Jews who have died for their people; this includes the Israeli soldiers and the Canadian Jews in the Second World War," said Zave Ettinger, public relations chairman for the camp.

The monument, a donation by the family of the late Joseph Zentner, is set in a five-acre Memorial Park between the synagogue and library on the Lantier, Quebec camp.

Its unveiling, officiated by Rabbi Sydney Shoham, was the prime event of this year's Dedication Day, attended by a bigger than average crowd of 500 delegates and guests.

Camp B'nai B'rith, one of the largest Jewish camps in Quebec with 1,030 members in its two, one-month sessions, has a strong Holocaust program, although campers did not take part in the dedication ceremonies.

"We have found that many former campers now of university age are ignorant of their history. The monument is a means of concretizing the past," Ettinger said.

Zentner Memorial Park is to be, above all, "functional" with benches for sitting and reading.

An eternal flame is planned for the park in the near future.

We must express our faith by an action-filled Judaism in this grave period of crisis

By HERB GREEN
General Chairman, Toronto State of Israel Bond Campaign.

As we greet the coming of the New Year 5736, we Jews once again focus our thoughts not only on what has transpired in the year just ending, but on the generations and centuries of Jewish experience that have brought us to this point in the history of our people.

One thing becomes very clear; in our own time, as in other crucial periods in our history, it is vital that we express our faith in action — in an active rather than a passive Judaism. The Israel Bond program is a striking example of such action which over the past 25 years has provided Israel with more than $3 billion in loan funds and thereby helped make possible a phenomenal record of achievement and progress in every avenue of Israel's economic life.

But Israel Bonds have come to enshrine something deeper than merely a financial interest. They are an index of our faith and confidence in the people and state of Israel, in her permanence and future. Toronto's record in this respect is worthy of particular note, and in the years ahead will, I know, continue to be a source of strength and encouragement to our brethren.

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Success may not be so elusive if we take basic steps

By BERNARD BASKIN

The great wheel of time has come full circle and once again we stand expectantly on the threshhold of a New Year. In the 12 months that lie ahead, all of us want the good things of life: the vibrancy of health, the security of sufficient worldly goods, and the solace of love.

Perhaps, above all things we want to be successful human beings. How are we to evaluate or judge success? How are we to determine who is a successful person?

A bemused college student wrote: "You can achieve success if you hitch your wagon to a star, put your shoulder to the wheel, keep an ear to the ground, and watch the handwriting on the wall."

A famous judge stated recently that a successful lawyer is one who wins 52% of his cases. An expert in family relations wrote that a successful person is one who gets along happily with his spouse and children.

The basis for much of our confusion about success and failure is that we usually equate success with material achievements. Last week, I met a doctor in his middle years who is leaving medicine for an entirely different career. In his desire to seek self-fulfilment he will have to make a substantial financial sacrifice.

Is he to be considered a failure? What about the person who gives his life to a great cause, or commits himself to an overriding ideal — and at the end has little to show for his efforts but the wounds of the struggle? Is he to be regarded as a failure?

It has been said, "On the great day of Judgment, God will not look us over for medals, college degrees, or bank deposits — but rather for our scars."

What attributes of character, what traits of personality are involved in what we call success? In the first place, a successful person has the ability to eliminate needless anxieties and burdensome worries. Some people wear themselves out by carrying three kinds of worry at the same time — all they have had, all they now have, and all they expect to have.

Dr. Charles Mayo of the renowned Clinic in Rochester, Minnesota, once said: "Worry affects the blood circulation, the heart, the glands, and the whole nervous system. I have never known a man who died from overwork, but many who have died from worry."

In the second place, a successful person has learned how to eliminate resentments and hatreds in his heart against other human beings.

It has been conclusively shown that human hatred is a killer that brings in its train, misfortune and disease. Our mental hospitals are filled with people who nursed their wounded feelings over real or fancied slights and injustices so long, that finally their minds cracked. Our prisons are filled with men and women who allowed their resentments to explode in a moment of revengeful violence.

The successful person learns somehow to overcome and transcend the suspicions and estrangements, the insults and grudges of the past.

In the third place, a successful person all through his life cultivates an open mind. Someone has said that "some minds are like concrete all mixed up and permanently set."

To shut the windows of the mind is to court mental and spiritual suffocation. Leonardo da Vinci who lived to a ripe old age and continued to paint masterpieces until the end declared: "Learning keeps the soul young and decreases the bitterness of old age."

A successful person can retain his intellectual, spiritual and artistic faculties, much longer than his physical faculties. When we reach a certain age, there are admittedly certain things that we cannot do as well as previously — things that call for speed, or sustained exertion, or quick learning. These things we do much better when we are young. On the other hand there are some things we do much better when we are older — things that call for judgment, experience, discrimination, taste and wisdom.

Scientists maintain that it is possible to think creatively and make valuable contributions at practically every level of life.

A recent analysis in a national magazine revealed that 60% of the world's greatest achievements have been accomplished by men and women who have passed their 50th birthday, and that persons between the ages of 70 and 80 are responsible for 20% of the world's great achievements.

As long as we keep our minds open and alert, as long as we are willing to try a new skill, entertain a new thought, develop a new friend, surrender an old prejudice, we remain successful people, moving forward in the search for a more abundant life.

Finally, a successful person is able to achieve a proper perspective about the vagaries of existence. Who can go through life without moments of dejection and frustration? We set our hearts on a specific goal, we nurture a worthy ambition and when our hopes are dashed we become unhappy and discouraged.

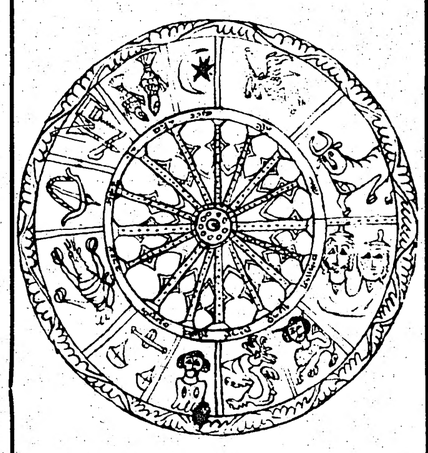
Many people never fail at all — they just give up. We often underestimate our possibilities. Even a small stream can carry a great quantity of water to the sea — if it only keeps running.

When I visited the British Museum in London last summer I saw on display 75 drafts of Thomas Gray's famous poem, "Elegy Written in a Country Churchyard." Gray, obviously, didn't like the poem the first time he wrote it, nor the second, nor the third. He was not wholly satisfied until he rewrote it 75 times.

To sum up: We can be successful, if we can overcome needless worries; eliminate hatred and resentment from our hearts; cultivate an open mind and achieve a sense of perspective.

If we can do these things we will escape the sense of failure that makes sour our days and years and achieve our fullest stature as human beings.

Rabbi Baskin is spiritual leader of Temple Anshe Sholom, Hamilton.



This is a zodiac wheel with the names of the signs in Hebrew. It's from a 1342 German mahzor. Twins are wearing medieval German Jewish hat.

B'nai B'rith spokesman withdraws from Congress

TORONTO — Herbert S. Levy, executive vice-president, B'nai B'rith District 22 of Canada notified the office of the United Nations of his withdrawal as an official representative of the Co-ordinating Board of Jewish Organizations to the fifth United Nations Congress on the Prevention of Crime and the Treatment of Offenders.

Levy's constituency joins the International Association of Chiefs of Police and the American Society of Criminology and other international organizations which have declined to participate, for approximately the same reasons.

Since the fifth UN Congress has definitely scheduled its conference in Geneva in September with the "Observer" participation of the Palestine Liberation Organization, Levy contends that to participate in these circumstances, would be a "blatant absurdity."

Discussing terrorism as a modern phenomenon and the means of coping with its challenge, in the presence of representatives, who themselves not only refuse to disavow terrorism but also who seek to claim credit for terrorism, makes a mockery of a "crime prevention conference."

The Co-ordinating Board of Jewish Organizations, which Levy was scheduled to represent, has international non-governmental organizational consultative status with the economic and social council of the United Nations and represents a number of Jewish organizations in Canada, the U.S. and elsewhere.

NOTICE

This will serve to advise the community that the **Kosher Pizza Restaurant**, 3457 Bathurst Street, Toronto, is no longer under our kashruth supervision, and that as of this date we take no further responsibility for the kashruth of this establishment, in any way whatsoever.

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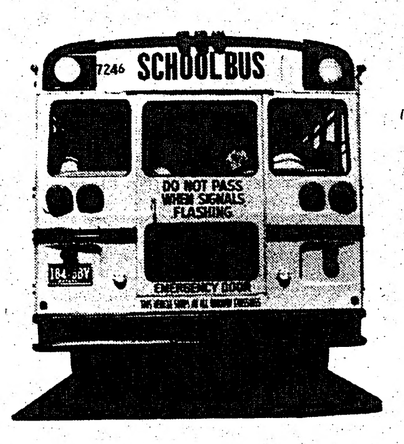
The School Bus Stopping Law changes September 1st.

Here are the new regulations and what they mean to you:



Effective September 1st, all traffic from both directions must stop whenever a chrome-yellow school bus flashes its red signal lights front and rear... regardless of the posted speed limit. (The penalty for not doing so is a maximum fine of $100 and 4 demerit points.)

The law applies everywhere — on highways, country roads, and city, town or village streets.

Until now, motorists going in the opposite direction had to stop only when the posted maximum speed limit was more than 35 miles per hour. But as of September 1st, everyone must stop — except in one instance: motorists going in the opposite direction from the school bus on the other side of a multi-lane highway divided by a physical barrier.

As a motorist, you must drive with extra care whenever you see a school bus in front of you or coming towards you, because if the school bus flashes its red lights, traffic from both directions must stop.

If all of us observe this law our children will be that much safer. Remember, school bus safety is everybody's responsibility.

As a parent, encourage your children to follow the school bus safety rules learned at school — helping the bus driver by behaving quietly and keeping seated until it is time to leave the bus.

For more information on the School Bus Stopping Law, write:

Public and Safety Information Branch
Ministry of Transportation
and Communications
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Downsview, Ontario M3M 1J8

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SUNNYBROOK

Norm Perry began by cutting grass around CKEY transmitter

Top TV interviewer enjoys public affairs career

By ELIZABETH WOLFE

TORONTO —

From an early beginning in the media — cutting grass around the CKEY transmitter — Norm Perry has become a multi-award winning documentary producer and interviewer.

Co-host of CTV's **Canada AM,** and producer and host of the weekly **Norm Perry Show,** the 39-year-old television personality is recognized as one of Canada's top interviewers.

At ease in the media, articulate and self-assured, Perry explained his fascination with his career. "The reason I do so much with my work is because I enjoy it. It gets you into everything, learning about the different subjects on the show."

The topics he deals with on **The Norm Perry Show** range from reincarnation to wife-beating, from the Kennedy assassination plot to high fashion.

The programs with the greatest viewer reaction, both positive and negative, he said, are those which deal with psychic phenomena, sex — in any shape or form — and religion.

Living in an exciting time, a period of constant and remarkable change, Perry is "in awe of what's going on." He readily acknowledges the fact that "there are subjects I can cover now that I couldn't even have thought of two years ago."

He has taken advantage of changing attitudes, producing programs which have dealt with sex therapy, adultery, death and dying, and the CIA, to name but a few.

The quality of any show depends, however, not on its controversial topics, but on the quality of research, he explained. Working with a competent research staff headed by Ruth Hinkson, and with extensive research files that include publications of organizations ranging from the Boy Scouts to the PLO, Perry has ample resources on which he relies.

More important than research, he continued, is seeking out guests who have expertise, are articulate and comfortable on television.

Perry's own ability to draw out his guests is not hampered by the fact that his day begins at 4 a.m. (It's not difficult to get up at that hour, what's difficult is going to bed at 9 p.m., Perry, who is a "night person," commented.)

Reviewing the research and script changes before the 7 a.m. taping of **Canada AM,** he has a full schedule at CFTO-TV, preparing for his two programs. In addition, he does freelance story-editing for CTV's **W5**, and has contributed to numerous public affairs specials.

On weekends bachelor Perry divorces himself from his career, spending time with friends outside the TV industry. "What I do then is forget work, I don't want to hear about it.

"I like my career the way it's going now," he reflected. "I've known all my life the kind of thing I've wanted to do — public affairs. If things keep going the way they are now, I'll be very content."

Norm Perry: High-flying TV host-interviewer.

His career in the media began when, as a grade six pupil, Norman Isadore Perry Swartzseldt was asked to read a biblical passage and represent his school on a CBC radio program. "Raised with a real Orthodox shtick," and guilt-ridden at the prospect of reading from the New Testament, he refused and was given an Old Testament passage. Every student at the school was required to write a composition on what he said and, Perry recalled, "it was a real ego-booster."

At 11, he telephoned Hal Cook, then manager of CKEY, and "told him I was an experienced broadcaster and wanted a job." His father, who knew Cook, hoped he would discourage his son from a career in radio. However, Perry was given his chance "to work in radio" — as a grass-cutter. In subsequent summers, he worked at the station and eventually graduated to the record library.

After graduating from the University of Toronto, where he studied "Soc and Phil," and Ryerson Polytechnical Institute, he spent eight years as a disc jockey for various radio stations throughout Ontario.

Returning to Toronto, he became producer and host for an investigative documentary series, **Perry-Scope.** In 1967, after four years with CKEY, Perry joined the staff of CFTO-TV and, although totally inexperienced, was given a free hand at television production. He has produced numerous programs including **Perry's Probe, Both Sides Now, Topic** and **The Saturday Night Show.**

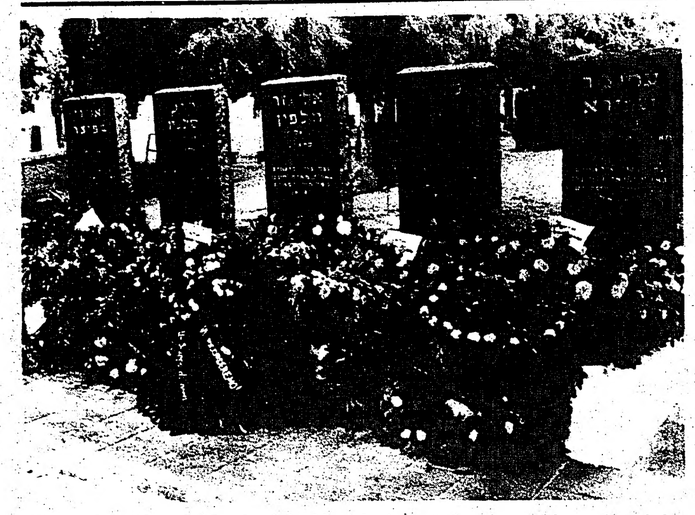
The efforts involved in producing his shows have paid off. Norm Perry's list of awards for documentary excellence is impressive. For three consecutive years he won the Ohio State University Award for his investigations on marijuana, murder and Canadian millionaires.

In 1967, he received the Gabriel Award for a series of documentaries on religious programs. His documentary on the criminally insane won a 1972 Atlanta International Film Festival Award. His most recent tribute was from the Canadian Mental Health Association, who honored **The Saturday Night Show** with its Media Award for 1974.

Perry's own interests are often reflected in his shows, and contribute to their tone.

Perry describes himself as a "religiously-oriented person," although not a believer in "dogmatic, organized, ritualistic religion." He does, however, recognize a need for ritual and belief in society. "I realized," he said, "there is a desperate need for belief in something. I never understood why, although it gives a sense of order, purpose, a sense of identity.

"There is no difference between religious belief and belief in psychic phenomena — both are looking for supernatural explanations and supernatural origins," he commented.



Thirty days after the death of the Munich victims, wreaths sent from around the world were placed on the victims' graves. Rabbi Baskin reviews book on tragedy.

Munich massacre tale 'blood-chilling, realistic' account of terror attack

books

By BERNARD BASKIN

The Blood Of Israel
By Serge Groussard
George J. McLeod Ltd.

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About 4 a.m. on the morning of Sept. 5, 1972, a band of determined assassins invaded Munich's Olympic Village. It was the 11th day of the games in which over 7,000 athletes representing 122 nations were enthusiastically participating. Shooting their way into the building in which the Israeli athletes were quartered, the eight masked Black September terrorists seized 11 of the 28 Israelis.

What followed were 21 hours of agonizing terror and suspense, useless bargaining, and a variety of abortive rescue plans. Through the medium of television, the world looked on with excitement and fascination.

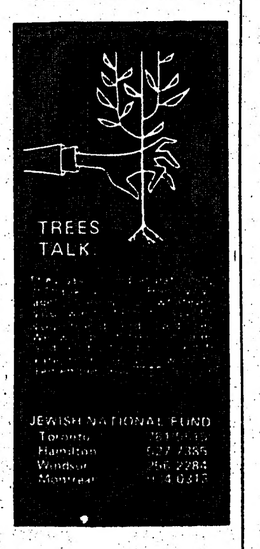
This was Munich where the controversial Olympic games of 1936 had taken place in a swastika-bedecked stadium. This was Munich, not far from the infamous camp at Dachau, where Hitler had hatched his diabolical scheme of world domination and where he had won a portentous victory.

The Blood of Israel tells a tragic, epic story; and Serge Groussard, a veteran French journalist and prize winning author, has chosen to relate it in chronological fashion as it unfolded minute by minute, hour by hour. The research involved has been prodigious, involving first-hand accounts of participants, the testimony of survivors, and the weaving together of the innumerable strands of a many-sided episode.

When it was all over, the 11 hostages were dead, as were five of the terrorists (the remaining three were released a month later by an over-eager German government when Arabs hijacked a Lufthansa aircraft and threatened to kill the passengers aboard).

Questions abound. Why was security so lax? How did the Arabs enter Germany? How much help did they receive from fellow-conspirators within the village? Why were the police so inept? Elie Wiesel has written "They (the police) carried out their assault under the worst of conditions, at the wrong moment, in the wrong place, with insufficient and ineffective means... Co-ordination was poor, planning even poorer. Caught between determined killers and reluctant rescuers, the victims didn't have a chance. During the final phase of the ordeal, the German authorities were more concerned with sparing German lives than with saving Jews."

Some readers may find the story unnecessarily extended through biographical sketches of all the persons involved, background material on the Olympics, a description of the memorial service that was held for the dead, etc. But I found it difficult to put down this blood-chilling, realistic summary of one of the most audacious and dramatic incidents of recent history. In the light of the recent furor about allowing representatives of PLO to enter Canada and the forthcoming Montreal Olympic Games this account takes on increased point and immediacy.



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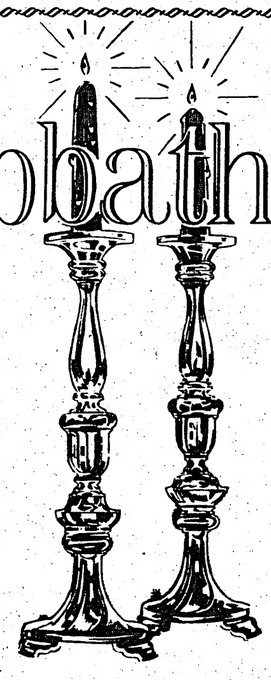
Many women have done valiantly but you have excelled them all.'
PROVERBS 31.29
THE LUBAVITCHER REBBE, RABBI M.M. SCHNEERSON, SHLITA, HAS CALLED UPON ALL JEWISH WOMEN AND GIRLS TO INCREASE AND STRENGTHEN THE OBSERVANCE OF CANDLE LIGHTING ON EREV SHABBOS AND EREV YOM TOV, THE REBBE SHLITA URGED THAT EVEN YOUNG GIRLS JUST OLD ENOUGH TO UNDERSTAND AND RECITE THE TRADITIONAL BLESSING FOR KINDLING THE CANDLES, SHOULD BE GIVEN THEIR OWN CANDLEABRA AND BE TAUGHT TO OBSERVE THE LIGHTING IN THE PROPER TIME BEFORE THE SHABBOS AND HOLIDAYS.

"THE KINDLING OF THESE CANDLES, USHERING THE SABBATHS AND FESTIVALS INTO THE JEWISH HOME WITH THE 'LIGHT OF MITZVAH', CAN BE ESPECIALLY INSTRUMENTAL IN BRINGING MORE 'SPIRITUAL LIGHT' INTO THE HOME, IN THIS WAY THE JEWISH FAMILY LIFE WILL BE ILLUMINATED WITH THE SPIRIT OF YIDDISHKEIT WHICH WILL SERVE TO COMBAT THE EFFECTS OF THE 'SPIRITUAL DARKNESS' OF THE ENVIRONMENT," SAID THE REBBE.

AT ANOTHER OCCASION THE REBBE SHLITA QUOTED THE ZOHAR (BREISHIS 48:2) WHICH STATES THAT THE WOMEN SHOULD CAREFULLY OBSERVE THE CANDLE LIGHTING WITH GLADNESS OF HEART, FOR IT ENDOWS HER WITH G-D FEARING CHILDREN, WHO WILL ILLUMINATE THE WORLD WITH TORAH, WHILE IT BRINGS PEACE ON EARTH, AND LONG LIFE TO THE MEMBERS OF THE FAMILY.

WE STRONGLY URGE YOU, THEREFORE, TO ENCOURAGE ALL WOMEN AND GIRLS TO PRACTICE THIS IMPORTANT PRECEPT. CHECK YOUR CALENDAR WEEKLY FOR CANDLELIGHTING TIME. IF, FOR WHATEVER REASON, ONE DOES NOT LIGHT THE CANDLES ON TIME, WHICH IS APPROXIMATELY 18 MINUTES BEFORE SUNSET, THEY SHOULD NOT LIGHT THEM AFTER SUNSET. TO LIGHT THE CANDLES AFTER SUNSET WOULD CONSTITUTE AN APPALLING DESECRATION OF THE SABBATH. IT IS CUSTOMARY FOR UNMARRIED DAUGHTERS TO BEGIN PRACTISING THIS MITZVAH BY LIGHTING ONLY ONE CANDLE, WHILE MARRIED WOMEN LIGHT AT LEAST TWO. BY AWAKENING AN INTEREST IN THIS MITZVAH AMONG NEIGHBORS, FRIENDS, AND ACQUAINTANCES WE WILL CERTAINLY LIGHT UP THE WORLD AND MERIT THE COMING OF THE MESSIAH SPEEDILY IN OUR DAYS.

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Big business and prosperity are factors

OLDTIME CARNIE IS A DYING BREED IN THE WORLD OF TINSEL

By Sheldon Kirshner
Staff Reporter

TORONTO —

They love the tinsel and glitter of the carnival. They delight in the heady cotton candy-vinegar-and-chips odors wafting across the swirling, raucous midway. Addicted to the sights, sounds and profits of their colorful calling, they think nothing of the 18-hour work days to which they gladly subject themselves to, week after week, during the height of the carnival season.

They are the carnies, the lone, individualistic men who run the flamboyant novelty and game stands at the Canadian National Exhibition, the men whose phantasmogoric, whirling rides have thrilled generations of kids and grownups alike.

Harold Fagan, 61, and Gary Gladman, 29, who seem to personify the freewheeling spirit of the trade, are basically in agreement as to what characteristics best describe their fellow carnies.

"A carnie is a man who has his heart in the right place and doesn't mind working hard," said Fagan, who owns and operates two guess-your-weight stalls and about half a dozen stands dispensing all manner of items from straw hats to plush animals and T-shirts.

"It's a guy who hustles," explained Gladman, who, with an MBA degree from York University, is probably the most educated carnie in Canada. "A carnival person is very hungry," he added between frantic phone calls in his office within the bowels of CNE Stadium. "He doesn't understand laziness and he works damn hard for his money."

Ernie Lieberman, who owns several game stands at the CNE, and likes to be known as a merchandiser rather than a carnie, knows Harold Fagan and Gary Gladman very well. A powerfully-built man with sallow Middle Eastern features, Lieberman praised Gladman, his protege, for being "a real carnie," and said that the carnival "was in Fagan's blood."

Harold Fagan, immediate past president of the Showman's League of America, Canadian chapter, has been around carnivals for the last 40 years. He started as a balloon seller and by 1946 he had acquired his own booth.

Like a true carnie, Fagan spends August to October in a variety of Ontario locales. In all, he goes to some 13 provincial fairs and carnivals. Usually, he leaves his family at home, but at the CNE, son Stuart, 34, helps out at one of the novelty stands. During the off-season, Fagan runs a concession at Wassaga Beach and a downtown Toronto novelty warehouse.

He is aware of the unfavorable honky-tonk huckster image that plagues the carnival. But he thinks the public should get its facts straight about the men — and women — whose lives are shaped by the carnival.

"They think we're a bunch of hoboes," he said. "A lot of people who've worked for me are doctors and lawyers. The public has the wrong picture. Some of the carnies used to be crooked, and at one time people on the road used to sleep in their joints. Now, they've got house-trailers near the grounds. Today, they're somebodies."

As well, he continued, gambling games are now under government supervision and, therefore, cheating is no longer as prevalent as it once was.

To Gary Gladman, the classic carnie is someone who toils seven days a week and doesn't mind pitching his tent at three in the morning to get the show underway.

Gladman, a quick-silver man who readily admits he is in the business for "the money, the money," has had tremendous success as a carnie. At the age of eight, he was peddling pop at Varsity Stadium. Later, he ran Ernie Lieberman's stock cars at the CNE. He worked his way through university as a carnie.

After graduation, he became an independent consultant, but found he was unable to convince many small businessmen to part with their money in return for his services. He barely earned enough to pay the rent.

Four years ago, convinced that he was going nowhere fast, Gladman left consulting and plunged into the carnival. With verve and aplomb, he formed a wholesale "quality junk" enterprise wholesaling novelties, hats, plush toys and T-shirts. He soon enlarged it by becoming the biggest distributor of print T-shirts in Canada. Then he and Lieberman, his mentor, teamed up to manage three CNE novelty booths.

Gladman, who claims his education did not "help me a hell of a lot," nevertheless applies fundamental economic theories to his business.

"A carnival is the very basic raw marketplace — the rawest form of capitalism," he said. "Prices go up and down within an hour. You're dealing directly with the consumer. Here, it's total impulse buying. The customers know they won't return with money.

"You're reacting to the weather, the heat, the cold, the sun, the rain. And, in spite of the elements, you've got to make your items hot. If there's a sudden heat wave, you sell them hats. If it's raining, you sell them umbrellas.

"It's a tough, nerve-wracking business because I have to react to things within seconds. It's very competitive."

One of the youngest entrepreneurs at the CNE, Gladman claims carnies are a dying breed, and he estimates that about 10% of the carnies are Jewish. Big business is absorbing the small-time operator and prosperity is turning young people away from the lure of the carnival, he said.

But, despite his pessimistic outlook and his own bent towards big business, Gary Gladman hopes to be a carnie for as long as he lives, in the grand and unheralded tradition of Harold Fagan.

Like Fagan, who says he's "enjoyed every minute of this crazy business," Gladman will probably find it heartbreaking to tear himself away from the carnival life that he has known off and on for the last 21 years.

Carnie Harold Fagan is immediate past president of the Showman's League of America, Canadian chapter. He's been around carnivals for the last 40 years.

Gary Gladman is probably one of the best educated carnies in Canada. With an MBA degree from York, he manages three booths at the CNE. (Groskind photos)

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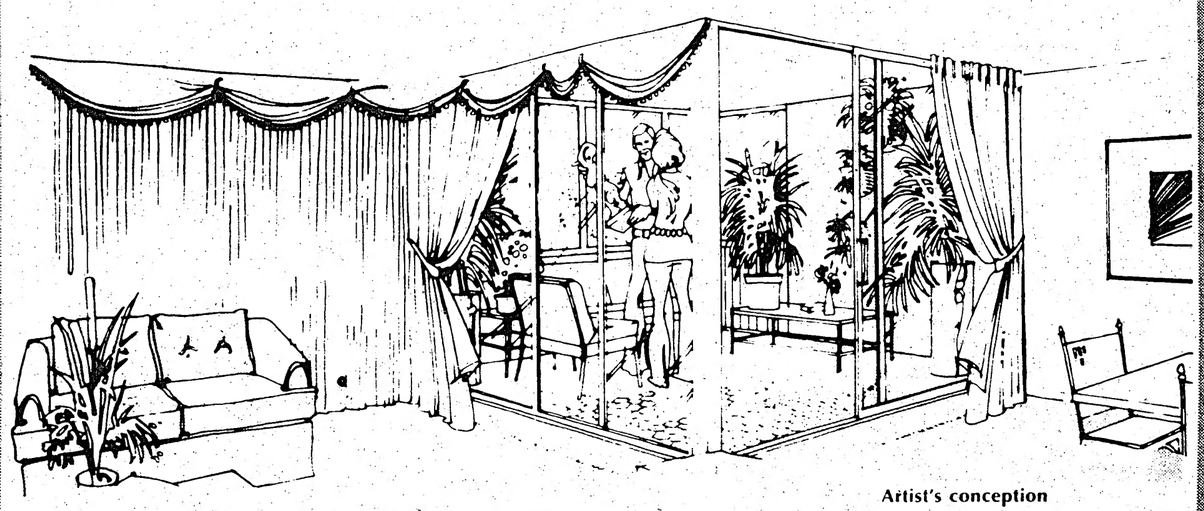

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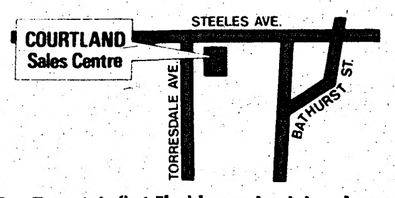

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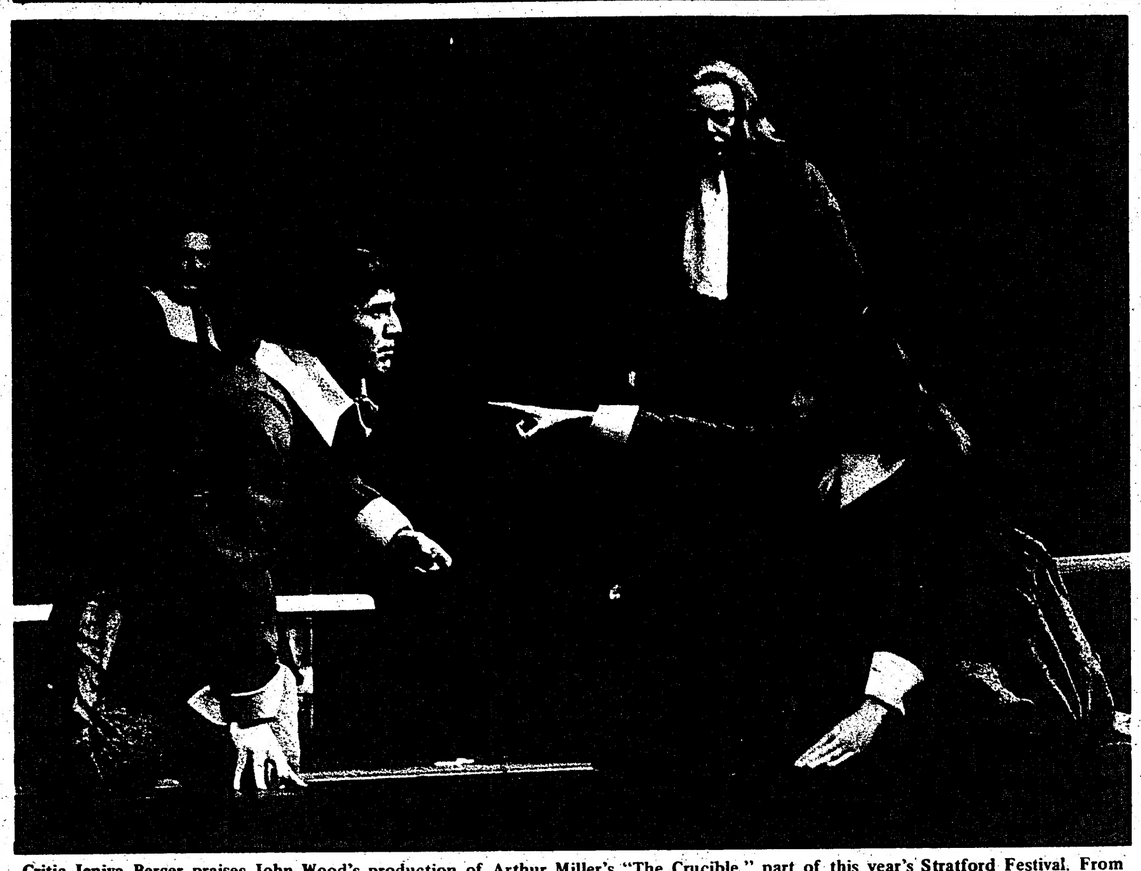

Critic Jeniva Berger praises John Wood's production of Arthur Miller's "The Crucible," part of this year's Stratford Festival. From left are Eric Donkin as Rev. Hale, Stephen Macht as John Proctor, Douglas Bain as Danforth and Marti Maraden as Mary Warren.

Stratford shows a diversity of fare scoring with works by Miller, Brecht

theatre

By JENIVA BERGER

Arthur Miller's **The Crucible,** which recently opened at the Avon Theatre, is a play which has waxed well with time. Miller wrote it during the McCarthy Communist witch hunting regime in the United States, a time when the far right became so obsessed with its own standards of morality that intolerance for the rights of the individual became a tolerable means to an end. **The Crucible** may be about the 17th century Salem witch trials but the strength of its message lies in its universality and its chilling indictment of inhumanity.

John Wood has directed this production, displaying the same talent for the poetry of silence, for making empty spaces an integral part of the whole as he did in **The Collected Works of Billy the Kid.**

A minimal amount of furniture is used, but the total blackness surrounding the stage makes it appear as if we are suspended in a time bubble.. Actors walk off into and come out of darkness as if surrounded by infinity. Sounds are magnified from offstage and onstage — not voices but ordinary sounds; John Proctor washing his hands, his wife collecting the children's wooden toys, the clanking of chains and the prison doors banging shut. The senses are stimulated by the small things in life which become big, all important, and eventually, pathetically gross.

While there are no bad performances in the entire play, there is, regrettably, miscasting, especially in the leading roles. Martha Henry, for instance, one of Stratford's greatest assets, is entirely too pulsating an actress to fit easily into the shoes of the frigid, dour Elizabeth Proctor. There is a limit of under currents one can find in Goody Proctor, and Miss Henry, always a joy to watch, is better suited to roles where hidden springs can be tapped.

As John Proctor, Stephen Macht is sound, perhaps even potentially great, though he needs another five or 10 years to be ripe enough for the towering strength the part demands, and Gale Garnett is surely too sophisticated, too husky-voiced to even be remotely considered one of the "children" of Salem. But many of the secondary roles spring vibrantly to life. Marti Maradan is a moving Mary Warren, Eric Donkin's consciousness-ridden Reverend Hale is his best performance yet at Stratford, and Douglas Rain as the immovable Governor Danforth has the touch of ground glass, so icily right for Salem's arbiter of justice.

This **Crucible** isn't perfect, but Wood manages to turn it into an electrifying whole, both a tribute to him and the durability of the play.

* * * *

After the dark atmosphere of **The Crucible, Trumpets and Drums,** Robin Phillips' production of Brecht's musical drama seems like a night on the town with Gilbert and Sullivan. Certainly Alan Laing who supplied the music has provided a potpourri of styles which only at times touches the stridency of Kurt Weill's original tunes, more often hitting the lyricism of Viennese operettas.

It's impossible to sidestep all the pitfalls entirely, but Phillips has done a remarkable job in bridging the Restoration sentimentality and high comedy with the Brechtian cynicism.

Set in Shrewsbury, England, 1776, at the time when every able bodied man was being shipped to fight at Boston's Bunker Hill, we have a standing reminder of the futility of it all; a skeleton crowns the balcony and two modern soldiers in fatigues peer down at the proceedings, smoke disinterestedly and stoneyfaced, sometimes join in the chorus.

Against this background, a romantic tale of a highborn lady who in disguise as a man, joins the army to be near her undeserving captain, and the diehard officers who keep a stiff upper lip for King George and England at all costs, is played out.

Phillips eases us gently into the cruelty of certain individuals like the recruiting Captain Kite, played with sneering good humor by Tom Kneebone, and turns the swaggering Captain Plume (Gordon Pinsent) into an introspective Ronald Coleman, dashingly unsure of himself, eventually dismayed at his own weaknesses.

Diane Grant and Nicholas Pennell have their moments as an insular pair of reluctant lovers, and Pat Bentley-Fisher is a curvaceous cavalry queen, but the evening's highlights belong to Jackie Burroughs as Victoria Balance cum Ensign Wilful and William Hutt as the salacious Captain Brazen.

When streamers are sent down at the finale to celebrate the departure of the squadron literally capturing the entire cast in intertwining webs, Brecht seems to have had the last word, but the appeal of these **Trumpets and Drums** is a bittersweet one with a shade more charm than cynicism.

Now is time to eschew nostalgia and forge Jewish-rooted scene'

music

By RICK KARDONNE

The current nostalgia wave personally gives me more than a bit of discomfort. First of all, the "good old days" idealized by an increasing amount of "new" plays, movies, fashions and pop music styles, were actually the most tragic period in all Jewish history (the '30s and early '40s).

Since politics and pop culture are often inextricably linked, is it little wonder that official American government policy towards Israel is also becoming more and more reminiscent of general and official American feelings towards the doomed European Jews of those same "good old days"? Secondly, never before has there ever been such a dearth of new creative ideas in every single creative sphere as there is now.

Take a look at the upcoming Broadway season: among the upcoming musicals are a new musical version of Hans Christian Andersen fairy-tales, a re-telling of the saga of Henry VIII and a musical biography of a right-wing California woman evangelist of the '30s. The present musicals are all, without exception, based on the times of at least 30 years ago. All of the non-musical plays, except for four London imports, are either old classics or, again, nostalgic flashbacks to the past.

Hollywood, with the exception of blood and gore blockbusters such as **Jaws** and **Rollerball,** is also cashing in on this nostalgia mood; and the pop music scene, beyond the normal youth-disco sphere, continues to revolve around **Nashville,** which epitomizes agrarian-oriented regression and the cultural soil for Wallace.

The basic cause of all of this nostalgia, of course, has to do with the present American political situation: as the depression-riddled United States comes to grips with the fact that it no longer can arbitrarily rule the world, its mood is one of regressive inwardness and looking back to a more "glorious" past.

But this by no means should mean that the Jewish creative element, which is so often the catalyst of cultural ferment, has to meekly submit to the present reactionary trends, which so often seems to be the case now. Instead, now is the time to eschew American-type nostalgia and forge our own uniquely Jewish-rooted contemporary scene, wherever we may be. Where are the new Mort Sahls, George Gershwins, Ephraim Kishons, Ben Hechts, Barbra Streisands and Lenny Bruces of today?

COMING EVENTS IN TORONTO: As the summer of '75 draws to a close, now is not too early to mention some of the more promising concerts planned for the 1975-76 season. In February, the Jewish Student Federation is planning to bring to York University Israel's top rock group, Poogie, for their first North American concert appearance. This should be a highly significant music event, as Poogie is one of the very few rock groups anywhere in the world today which is seriously exploring new horizons, both musically and lyrically.

But one doesn't have to wait until then. For example, on Oct. 22 in Beth Tzedec Synagogue at 8 p.m., the Friends of Pioneering Israel, Canadian Zionist Federation and the Israel Soldiers Welfare Fund will be co-presenting a highly entertaining variety revue entitled **Here is Israel,** directed by Shmuel Firstenberg. Under the musical direction of Yehudah Engel, this show will feature pantomime Uri Tennenbaum, singer Aviva Schwartz, the basso Izhar Bashkin (just arrived in Israel from Russia) and the vocal duet Yona and David Yellin.

For most of these performers, this will be their first North American concert tour; wisely reflecting a policy to bring over new Israeli performers as well as the tried-and-true. All in all, this show promises to be a most enjoyable experience. Tickets are available at the usual distribution centres.

Countering Council material

British churches attack new leftist World Council

LONDON [JTA] —

The British Council of Churches has produced a document on the Middle East, which the JTA understands is the British-Anglican contribution on this subject in advance of the forthcoming assembly of the World Council of Churches in Nairobi — the supreme body of the Protestant and Anglican faith.

It is understood that the British church is producing its own draft documents to counter material emanating from the World Council of Churches head offices in Geneva. Recently British church publications have attacked the Geneva centre as having left-wing bias, condoning so-called liberation movements and use of power.

The World Council, it will be recalled, gave a million dollars to "Arab refugee organizations," and there was no way of knowing whether the money reached the PLO. In the 1930s, the World Council's counterpart gave nothing to Jewish refugees from Nazism.

The Mideast document was actually produced by the division of international affairs, jointly responsible to the British Council of Churches and the Conference of British Missionary Societies.

An entire section is entitled "Through Jewish Eyes" and it says, "The Jews as the people of God came to inherit a land promised by God." It recapitulates Jewish history and suffering from religious prejudice and political anti-Semitism, and stresses the centrality of the land of Israel in Judaism as evidenced in the phrase: "Next Year in Jerusalem."

The Anglican document goes much further than the Catholics' on the Jews. It sees Israel as "the place aimed at providing both a secure home for fugitives from persecution and a focal point for the Jewish sense of peoplehood."

It speaks of Jewish attitudes toward Israel ranging from Soviet Jewry wishing to settle there to those "who under no circumstances short of complete disaster would wish to uproot themselves."

The church document holds that Jews everywhere feel a sense of close affinity with, and responsibility for the State of Israel "whose roots are deeply embedded in their own remarkable history."

Looking at the Mideast through Arab eyes, the Anglican authors maintain that "the British under the Mandate tried to reconcile the irreconcilable." In surveying Arab attitudes, it notes their wish to oblige Israel to return to the 1949 armistice lines.

They also noted "the Arabs accepted neither the legality of the political partition of Palestine, nor the establishment of Israel, and resorted to force to prevent it."

Later, in discussing the PLO and its use of terrorism, the church document's authors accept the prognosis that "the Jewish refugee problem led to the creation of the Arab refugee problem."

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Hassidus is not a sentimental journey but living necessity for Rabbi Schochet

By URI KATAN

Immanuel Schochet is not afraid to be a "troublemaker" when he has to — and the Toronto Rabbi and author doesn't apologize for it either. "An important mitzvah in the Torah is **hochay'ach to'cheeach,** admonishing a fellow Jew when you feel he's doing something wrong. In fact, you should ask others why they don't speak out more."

Rabbi Schochet recently published his ninth book, **The Great Maggid,** which describes the life of the inspired 18th century Hassidic leader, Rabbi Dov Ber of Mezhirech, whose disciples spread the joyous movement throughout Eastern Europe.

For Rabbi Schochet, Hassidus is not a sentimental journey into the past, but a living necessity for the present. He visits the Lubavitcher Rebbe about twice a year for **yechidus,** a private audience where he seeks out guidance.

Before I went to study with the Maggid in Mezhirech I used to mortify my body so that I might endure my soul. But now I have seen and learned that the soul can endure the body without having to separate from it. And thus it is written 'And I will set My abiding Presence among you and My soul shall not abhor you' (Leviticus 23:11) —i.e., the soul shall not abhor the body.
Rabbi Shemuel Shmelka of Nikolsburg

"Sometimes I'm alone with the Rebbe for a half-hour, sometimes for five minutes. Believe me, it's worth a trip to New York just to glimpse him at a **farbrengen.**" The Rebbe guides Rabbi Schochet in choosing topics for his books, and urged him to rush a new edition of a Hebrew manuscript about the Baal Shem Tov, which Rabbi Schochet dedicated to the memory of his late father, Rabbi Dov Yehuda.

Why does the Lubavitcher Rebbe have such an influence over hundreds of thousands of Jews? "It's hard to explain.

He is a great Torah scholar — but others are also. Perhaps it's because he has dedicated himself totally and completely to the whole Jewish people. He has touched people."

When people will shame you with respect to your form of worship or other good matters — do not answer them anything lest you become involved in an argument and are led to pride which will cause you to forget the blessed Creator. Our sages taught that man's silence leads to humility.
Rabbi Dov Ber of Mezhirech

When pressed, Rabbi Schochet admits that he believes the Lubavitcher Rebbe has supernatural powers to sense the future and help others through his prayers. "It's not new. Our rabbis taught — tzadik gozer, v'Hakodosh Boruch Hu Makayaim, a truly saintly person has the power to change the decrees of Heaven." It is bold statement from a man who is not only a rabbi — at the Kielcer Congregation — but a professor of philosophy at Humber College.

His large, but crowded study reflects the man. The library contains not only the usual Talmudim and Poskim (Rabbinical responsa), but is heavily laden with books of mysticism. A nearby worktable is scattered with manuscripts, and large sheets of neat, finely written notes. From two sides, Rabbi Schochet is constantly monitored by the steady gaze of the "Alter Rebbe", Shneur Zalman of Liadi, the first Lubavitcher Rebbe. On a far wall, facing his desk, hangs a simple drawing symbolizing the Hebrew month of Tishrei — the scales of life and death. This is obviously not just a room for cold scholarship. It is a place where a man wrestles with himself.

Elsewhere one learns how to master the Torah (i.e., how one is to study Torah); in Mezhirech one learns to let the Torah master you (i.e., how the Torah teaches man to become a Torah himself).
Rabbi Shneur Zalman of Liadi (quotes are from "The Great Maggid")

Rabbi Schochet is a man who is searching — he is not satisfied with the status quo. "The Messiah would come today — if we just hearkened to the voice of G—d and His Torah," he insists. Recently there was a speech by the Lubavitcher Rebbe in New York that was piped in by special hookup to the Lubavitch centre on Bathurst Street. At one o'clock in the morning, a handful of staunch Lubavitchers sat around the Bais Midrash listening. The Rebbe paused in his talk, and the hassidim in New York began singing.

But in Toronto, Rabbi Schochet paced impatiently... "Singing, singing — that's easy," he commented to no one in particular. "But to listen and to fulfill, ah, to fulfill..."

Immanuel Schochet - controversial rabbi and professor.

Sheila Linetsky's poems are forceful, soul-baring

By Wanda L. Wintrobe

TORONTO —

Sheila Fisher Linetsky is a very lucky girl. She possesses that enviable ability to analyze herself and unbottle her mind through an outlet-writing.

Sheila is blossoming at the crossroads of a new career. She can grip you with her poetry, make you laugh with her plays and tell you how to cope with life as a public speaker.

Her formula is simple — from the gut. Through the medium of verse, she bares her moods of joy and frustration to the world — adding a delicious twist. There is no substitution for drama created by the pangs of personal experience. "Knifing" from her unpublished collection of **Bleedings** illustrates well the force of her message.

Sheila Fisher Linetsky

I don't want to
hurt you
he said
as he jabbed
deeper
into my wounded
soul

You mean too much
to me
as he ripped
past my heart
through to
my gut

Kicking softly
pretending
that eased
the pain
he stepped on
my brain
flooded it with dirt
and pushed me
back into
the cesspool.

My poems have appeared in the **North York Mirror** and **Contact Magazine,** she said. "I prefer my readers to have wild imaginations or to have read Jacqueline Susann and Harold Robbins to stimulate their appetites." She constantly fills requests from friends and organizations to produce poems for any occasion.

To National Council of Jewish Women, Toronto section, Sheila Fisher Linetsky is a veteran playwright and a member of Council '64 Players. Her offering **Ms. Miss or Mrs.** was performed at its closing luncheon.

For Temple Har Zion, she wrote **Hallelujah Hollywood;** and her comedy skit **Cafe Au Bain,** was seen at the Learning Resources Centre in April as part of the review **Love in a Tub.**

Sheila, who has been a storyteller since she was born, conducts a creative writing workshop Saturday mornings at Glendon Campus, York University, encouraging 20 would-be-professionals who have now become the friends who know her best. She is also editor of the Canadian Writers' Guild Newsletter.

The attractive 30-year-old blonde can write almost any time — a poem every 10 minutes, if necessary. Sheila composes constantly while driving her car. She keeps the typewriter beside her bed to record sudden 2 a.m. thoughts that might be poetic, or a chapter for her autobiographical novel now in the budding stage.

Hers is a modern story: Forest Hill Collegiate, Toronto; trading a career for "love, marriage and a baby carriage" at 19; separation at 25, with two children — Laurel, now eight and Bram five, welfare — and then the road up. She now works for Evans Contracting Ltd., as a secretary-bookkeeper.

"I can help others because I've been there," she said confidently, discussing her recent speaking engagements. The "Y" singles group asked for her views on the topic of "Survival and Revival After Divorce." "Successful Singledom" was her platform to Club Gemini, at Holy Blossom.

"For the past five years I have used 'singledom' as a growth opportunity which couldn't have developed if I had remained secure, but miserable as 'Sadie, Sadie, Married Lady.' I'm a better poet today — and more important, a better person!"

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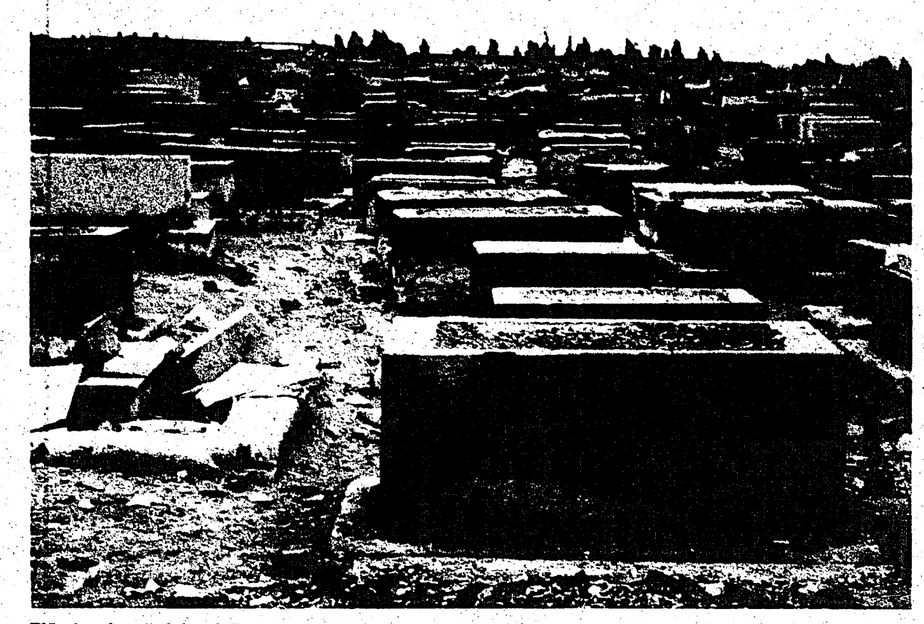

This is what is left of Bassatine, the Jewish cemetery on the outskirts of Cairo. Grave robbers have removed the marble slabs and overturned tombstones. Bassatine is a sad symbol of Egyptian Jewry (CJN).

Silent synagogues, desecrated cemetery symbolize Jewry today

Cont'd from Page 1

Solomon Green, Isaac Sahal, Abdou Harram, Haim Yabes and Isaac Maratchi.

Pinto says they are all dead, buried at Bassatine, a cemetery on the outskirts of Cairo.

* * * *

The following day, accompanied by Alexander Hazzan, I go to Bassatine. Hazzan, a 52-year-old accountant, tells me again and again that Bassatine is like a vivid picture-symbol of the present state of Egyptian Jewry.

Indeed, Hazzan is right in saying that Bassatine looks as if waves of jet bombers had flattened it. As premeditated as the damage appears to be, the truth of the matter is that, in the best or worst Egyptian grave-robbing tradition, Bassatine was plundered by the guards who were entrusted to guard it, by robbers and by the simple peasants from around the area.

Hazzan insists that Bassatine's destruction was motivated by greed and disrespect, not by anti-Semitism or anti-Zionism.

In a stinging indictment, he says the Jewish community has done nothing to repair the cemetery.

We find his father's tombstone, which is overturned, bereft of its marble and in a shambles. He asks me to recite Kaddish because he cannot himself. It is an embarrasing, painful and poignant moment, since I must tell him I cannot recite the prayer for the dead by heart. He nods his head in understanding.

He bends toward the parched brown earth, laying five red roses atop the bare, ravaged slab. As he cannot pray, he loses himself in thought for a few moments. Meanwhile, I walk past the rows of overturned and scattered tombstones, picking out long-forgotten names: Moise Belleli, who died in 1940; Esther Beniade, who died in 1929; and Malka Starstelsky, who died in 1923. Who remembers them?

The hot sun is beating down on Bassatine and, except for the buzz of flies and the muffled sound of shifting gears in the distance, all is deathly still.

After we have returned to Cairo, I cannot resist asking him a question I wanted to ask at Bassatine: Why does he remain in Egypt, with the ghosts?

"Where will I go and what will I do abroad?" he says plaintively. "All the Jews of Egypt are old. We're alright now."

Israel features remarkable scenic variations

JERUSALEM —

Few countries the size of Israel have such remarkable variations in climate and scenery. The snow-capped peaks of Mount Hermon in the north attract skiers in December, while at the same time, swimmers flock to the sun-drenched shores of the Red Sea in the south.

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Accord with Egypt

Cont'd from Page 1

Eight clauses of the indirect commitments section of the agreement could not be revealed at this stage, Navon stated. The section provided "the impression of assurances" that there would be a softening of the Arab boycott and propaganda against Israel.

There would be direct agreement between Israel and Egypt on the following points:

Both sides would refrain from the use or threat of force against the other;

Negotiations or other peaceful means would be pursued to reach further agreement;

The agreement would enter into force as soon as it was signed and would remain in force until superseded by a new agreement between the parties;

The mandate of the United Nations forces could be extended each year for at least three years;

Cargoes to and from Israel would be allowed through the Suez Canal;

That the agreement should be regarded as one step on the path towards a full peace and that both sides would continue to conduct negotiations in Geneva for a final peace.

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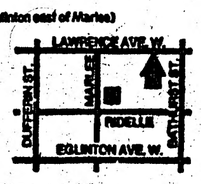

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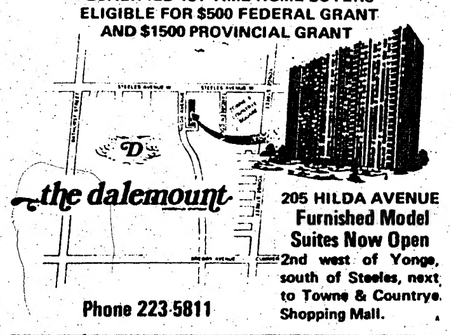

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ANNOUNCEMENTS

A Discussion and Dance. Discussion - **"The New Morality, Hypocrisy or Honesty."** Dr. Immanuel Schochet, Professor of Philosophy, Humber College; Abe Roytenberg, Master of Social Work, Whitby Hospital. Felicia Carmelly, Program Director, Holy Blossom. Moderator, **Dance - Disc Jockey - Dan Schlifer.** Professional Club L.Z.A. 8:25 p.m. Sunday, Aug. 31st: Members: $1.00; Guests: $2.00. Refreshments served. 29

Fund raising? Art auction and art sales sponsored for charitable organizations by Globe Art Distributors. Call 783-0267 or 783-0085. S5

ANTIQUE & ART

Antique auction sales of refinished furniture, glass, brass, china, lamps and primitives every Monday evening at 6:30 p.m. in the Junior Farmer's Hall on Elliott St., in Brampton. Preview from 4 p.m. Terms cash or cheque with I.D. 29

Antique Show and Sale - Sunday, Aug. 31st, 10 a.m. - 5 p.m. 106 Centre Street East (off Yonge) Richmond Hill. 20 dealers, bargains galore. 29

Three showrooms of antiques, good used furniture, pianos, china, books and unusual items. A-1 Furniture Sales. Elgin Mills East (off Newkirk Rd.) Richmond Hill. 884-1054. R

APARTMENT FOR RENT

Bathurst - Eglinton - furnished apartment, kosher home, suit single person, separate entrance, garage. 787-3377 after 6 p.m. 29

Bathurst - Finch - clean apartment building, large, luxury suites, 2 bedrooms. 636-3444. 29

Bathurst - Finch, 2 bedrooms, completely furnished, Oct. - May, adult building. Call 630-9461. S5

Bathurst - Lawrence - lovely, high basement, 1 bedroom apartment with separate entrance, in Shomer Shabbos luxury home. Immediately occupancy. Call 782-4133. 29

Bathurst - Lawrence - nicely furnished, 3 room, basement apartment, self-contained, separate entrance, close to TTC. Suitable for single person or male student. Call 787-2306. S5

Bathurst - Sheppard, bright, luxurious, 2 bedroom, 1½ bathroom apartment, available Oct. 1st to April 1st - 636-1738, 636-7703. 29

ARTICLES FOR SALE

Chesterfield and living room set in excellent condition. Call 636-3013. 29

Continental Beds $34.95 and up, all sizes up to king size. Oakland Bedding, 338 Oakwood Ave., Toronto, 651-6685. We always give instant delivery. R

Piano wanted, will pay up to $200, must be, in good mechanical condition. 221-3783. 29

CONDOMINIUM FOR RENT

Eglinton - Marlee - luxury condominium, 2 bedrooms. 783-9571. 29

Florida Condominium, Palm-Aire Country Club, 2 bedroom, 2 bathroom, fully furnished and equipped, spa, tennis, golf. Available monthly or seasonal. 787-5100. 29

North Miami Beach, Florida, 2 bedroom, 2 bath, pool, sauna, dock. Completely furnished, monthly, 783-7730 or call collect (305) 944-0434 evenings. 29

Florida, Century Village, Deerfield, 1 bedroom, 1½ baths, waterfront, ground floor, available till December, 638-2477. 29

CONDOMINIUM FOR SALE

Arlen House East, Miami Beach, 2 bedrooms, 2 baths convertible; Apt. C-821 facing south overlooking pool, sell below market price, occupancy September. Mr. Newman, 782-9821. 29

Miami Beach
$14,900. Full price efficiency apartment. Clean, bright building. Newly decorated, furnished, corner 7th St. and Pennsylvania Avenue. Maintenance only $13 per month. Mr. Persin, 633-6440. 29

CONDOMINIUM WANTED

To Rent
In Hollywood, Pompano, West Palm Beach. From Dec. 1st until March 1st. 783-8806. 29

EMPLOYMENT WANTED

An experienced general office clerk, filing, seeks employment. 929-5643. 29

Bookkeeper Retired, seeking part-time employment. 781-7022 - mornings. 29

Cantor, just arrived from Israel, is seeking position for the high holidays. Prepared to travel. Contact Mr. Spiro (416) 636-2440. 29

Cook with 10 years experience in institutions seeks employment in any public eating place, be it a restaurant, hospital, school, etc. 638-6943. 29

HELP WANTED

Notice to advertisers - The Ontario Human Rights Code prohibits discrimination because of age, sex marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code, **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy. R

A-1 synagogue school secretary, 35 flexible hours per week. Call 635-5340 mornings. 29

A person to help out elderly couple a few times a week with cooking and companionship. Hungarian or German speaking person necessary. 923-3331. 29

Babysitter for toddler. Full time, 5 days per week. I am willing to take my child to a house with children. 636-6820. 29

Babysitter, Monday-Friday mornings, 1 infant, Sheppard-Wilmington. Call 638-6010 or 633-8391. 29

Babysitter wanted mornings 3 or 4 times a week. 491-5949. 29

Babysitter wanted Tuesday and Thursday mornings, Bathurst - Wilson. 633-0330. 29

Bathurst - Wilson - Jewish lady requires mature, compatible lady companion. Free room & board. 925-7089. 29

Full time secretary for Jewish youth movement. Phone: 787-5350, Sept. 2nd, after 12 noon. 29

Handyman, specializing in plumbing, carpentry, remodelling and painting. Call 226-0658. S12

Housekeeper - companion, live-in for elderly lady. Call 783-7739. 29

Housekeeper for older gentleman, live-in, remuneration plus private basement apartment. 481-4841. S5

Housekeeper, live in or out. Give references, salary expected. Reply to Box #4356, CJN, 22 Balliol St., #15, Toronto, M4S 1C1. 29

Mature woman as live-in companion - housekeeper for Jewish lady Bathurst - Wilson. 925-7089. 29

Mature woman wanted as companion for elderly Jewish lady, 2 or 3 afternoons weekly. 633-7174. 29

Salesman or Saleswoman
for
cosmetic products
636-5458
223-1029 evenings
29

Typist wanted, 9 a.m. to 12 noon. Corner Wilmington and Finch. Please phone a.m. 633-4050. 5 p.m. to 8 p.m. - 654-9666. S5

Woman to manage ladies ready-to-wear store. Great opportunity for person with sales ability and initiative. For interview, call Mrs. Adler, 463-9163 - 635-9714, evenings. 29

HOUSE FOR RENT

Bathurst - Glengrove - Nov. 1 - May 1 - luxury, furnished bungalow, all appliances. Reasonable. Couple only. 783-0749. 29

HOUSE FOR SALE

Bathurst - Eglinton - Open House, Saturday, from 2 p.m. on. Extra spacious and luxury decorated home with lots of extras. 1634 Bathurst - Joseph, 482-4777. Mt. Dennis R.E. Ltd., Realtor. 29

HOUSE FOR SALE

Bathurst - Eglinton
$89,500. Well priced for quick sale because owner has bought. 4 bedrooms, 24' living room, 2 fireplaces. Reasonable financing. See it & make your offer! Koffler Realtor, 787-1791. 29

Bathurst - Finch, just reduced. Detached luxury townhouse, 3 bedrooms, garage, finished basement, broadloomed throughout, many extras. Mr. Tomanelli, 630-4972; 751-8108. Dandrea Real Estate Ltd. 29

Bathurst - Lawrence
Beautiful 2 storey 6 room solid brick detached home with 2 open fireplaces, quiet residential area, near public transportation. Minutes to Lawrence Plaza. Call N. Eini or D. Collins, 481-3443. 29

Bathurst - Patricia - private sale, large 3 bedroom bungalow on pool size lot, beautifully decorated throughout, completely finished basement, large Hollywood kitchen, 2 bathrooms, central air conditioning. Many extras. 89,500 - 221-2189. 29

Bathurst - Steeles
$104,000 8 room, 2 storey, solid brick detached, double garage, den, broadloom throughout, 8¾% mortgage due in 24 years. Call Mr. Morgenstern, 652-1111. Michael Rosen R.E. Ltd. Rltr. 29

Bathurst Village, extra large 4 bedrooms, 3 bathrooms, back-split, fully Broadloomed, finished basement, central air conditioned, 2 kitchens, close to synagogues. Private sale. 636-4895. 29

Bathurst - Wilson - beautiful, spacious 6 rooms, attached garage, basement apartment, modern kitchen, pool size lot, excellent financing, steps to all conveniences. Ruth Rybak, 636-5200. Lil Rush Real Estate Ltd., Realtor. 29

Bridle Path
$395,000 is the full price for this half million dollar, 7 bedroom bungalow in this recession year. A 2 acre lot on Park Lane Circle, Toronto's most beautiful street. You will never buy on this street again at this price. Rental considered. Private only 445-3317. 29

Executive Custom House
Bayview - Steeles
A select group of far above-the-ordinary quality homes in a ravine setting. Close in, yet worlds away from traffic & congestion. These finest of custom homes are not just big (2,800 sq. ft.) they're also beautiful & have all the luxury features you've been looking for. All have 4 bedrooms, dream kitchens, 3 bathrooms, family rooms, fireplaces, air conditioning, vacuum systems, 2 car garages with automatic door openers and more, much more. The location, architecture, planning and construction assure you of value. Priced from $117,700. For information call Bert Moore, Village Realty Ltd. Realtor, 491-5570 weekdays (except Friday). Noon to 7:30 p.m., or weekends noon to 5:30 p.m. 29

Finch - Bathurst "Gift"
Immaculate 4 bedroom townhouse, fully broadloomed, 5 appliances, close to utilities and recreation centre. Peter Waddell 291-9626 or 630-4078. Canada Permanent Trust Co. Ltd. 29

Forest Hill Village
Beautiful 2 storey brick family home in prestige residential area, leaded glass windows, spacious entrance hall, large living room and dining room, new modern kitchen with eating area, oak panelled library, 4 large bedrooms, 3½ baths, rec. room, double heated garage, well landscaped pool size lot with tall trees. $220,000. Al Baker, 447-9143 or 445-3313. Thos N. Shea Ltd., Realtor. 29

It's Elegant
19 Purdon Drive
Bathurst Manor
$178,000
An outstanding custom-built home on a 60X140 ft. lot. The beautiful openness of the main level gives a feeling of spaciousness and makes entertaining a pleasure. Features high ceilings and a fabulous sunken living room. The ultra-modern gourmet kitchen leads out to a huge balcony overlooking a magnificent garden. A panelled family den with large Tenessee marble fireplace opens to a secluded patio. Lower level completely finished. 4-5 bedrooms, new central air, wall-to-wall broadloom. This entire home reflects true quality. Private sale.
Open House
Thursday 7-10 p.m.
Bill Greisman, 366-6038 or 782-8464. 29

Open House
410 Connaught Ave., Sunday, Aug. 31st. 1 to 4 p.m., Monday Sept. 1st., 1 to 4 p.m. 29

OFFICE SPACE FOR RENT

Village Medical Centre
5987 Bathurst St.
Newly decorated, air conditioned office, suitable for professional or other services. 787-7461 or 787-4369. 29

HOUSE FOR SALE

Harvey Kalles
Realtor

York Mills Gardens
Bayview - $249,000
A truly unique and elegant 2 storey Georgian home on a 97'X124' lot. 5-6 superb bedrooms. Grand sized rooms on main level which give a feeling of spaciousness throughout. Open oak stairways, ultra modern kitchen, main floor laundry room and servants entrance, underground sprinkler system, central air, automatic garage doors — a rare find in this desirable location! Call Elise Kalles, 449-1873, 787-6161.
* * * *
York Mills - Bayview
Ranch Bungalow
4-5 Bedrooms, $155,000
Unbeatable location for schools, shopping and access to downtown. 32X14 family room, library. The downstairs - a fabulous level of additional living space - extra high ceilings. Impeccably maintained, central air, all the amenities. Call Eileen Cohen, 449-8690 - 787-6161.
* * * *
York Mills - Bayview
Winfield Estates
Junewood
York Mills Gardens
Sagewood Misty —
St. Andrews Estates
If you are in the market for a home in these prestigeous locations please contact me, we have a selection of quality homes in this vicinity. It will be my pleasure to help you find your special home. For more information on any of the above. Please contact - Elise Kalles, 449-1873 - 787-6161.
* * * *
Blue Forest
Bathurst Manor
One of a Kind
$215,000
Contemporary custom built architecturally designed home, ultra modern kitchen featuring indoor barbeque and walk-out to secluded courtyard. Lower level completely finished, separate servants quarters, skylights - niches - courtyards - beautiful open feeling makes entertaining a real pleasure - yet a very functional family home. A special house! For more details, please call - Elise Kalles, 449-1873 - 787-6161. 29

Harvey Kalles
Realtor

TAL-RAM REAL ESTATE LTD

Country Like Setting
5 Bedroom - Ravine
Newly listed. Rambling stone and brick, 2 storey handsome home nestled on breathtaking scenic ravine. Featuring: circular oak staircase, spacious reception hall, excellent size principal rooms, ultra modern kitchen, main floor den, powder room & laundry room. Huge family room with walk-out to most exquisite garden. Master has separate dressing area & full bath ensuite. Entire house reflects true quality. Mr. Tsur, 789-4325 or 789-2979.
* * * *
Lower Village
New Listing - Rosemary Rd.
This most outstanding residence is now being offered for the first time. Architecturally designed - 3,800 sq. ft. of floor area. Most interesting layout Stone turret - "Castle" appearance. Fabulous ground floor flow. Living room (27.3X17.6) with huge stone fireplace, beams, panelling, high ceilings. Modern kitchen. Powder room. Family room with walk-out to exquisite rose garden, rockery and fountains. Excellent second floor has 5 bedrooms, 3 bathrooms, 2 ensuites. Finished rec. room, washroom. One of a kind! Mr. Tsur, 789-4325 or 789-2979.
* * * *
Ridelle - Lawnhurst
4 Bedrooms plus Den
On a pool size lot in this prime location of Upper Forest Hill, a terrific buy of a 2-storey air conditioned home. Master bedroom has bath ensuite. Rec. room is finished with wet bar. Double garage. Good kitchen. Asking $130,000. Call Barry Tsur, 789-4325 or 789-2979.
* * * *
Bungalow
Bathurst - Glencairn Area
Delightful 3-4 bedrooms on one level with finished basement apartment potential. Main floor has large living-dining area with cathedral ceilings and open stone fireplace. Situated on a beautiful professionally landscaped lot. Just steps from every convenience. A must to see. Call, Mrs. Solomon, 789-4325 or 485-0084.
* * * *
Lower Forest Hill
6 Bedrooms "Plus"
A home that takes you back to yesteryear. Gracious principal rooms. Huge family room with beams & leaded glass windows. Natural wood trim-traditional detailing, 3 fireplaces. Master bedroom with separate dressing room & full bath. Fantastic size 3rd floor. Height & space throughout. Finished lower level. View it with Barry Tsur, 789-4325 or 789-2979.
* * * *
Traditional Tudor
Burton - Glenayr
Imagination, good taste & careful planning helped in making this old world charmer an elegant convenient family residence. 2 storey, 4 bedroom home with a main floor entertaining family room & separate den off landing, equipped kitchen, modern powder room. Pool-size lot, let me show you through, call - Ronnie Katz, 789-4325 or 787-6454.
* * * *

HOUSE FOR SALE

Lower Village
Townhouse
The spirit is young the excitement is superb in this lovely well-located home. 3 bedrooms on upper level, kitchen has its own appealing terrace. Open, flowing space created by mezzanine dining room overlooking living room & fireplace. Walk-out to deck or enjoy the cozy bar in the family room. Price reduced to sell. Asking $139,500. Call - Mrs. Solomon, 789-4325 or 485-0084.
* * * *
New Listing
Briar Hill Double Lot
Unique, exciting & luxurious 3-4 bedroom home. Will appeal to young & adult families who appreciate modern conveniences & styling. It has both a family room & study on walkout level. Huge living room, dramatic entrance hall. Kitchen & breakfast area done in excellent taste. Double garage, intercom, central-air — nothing but the best, professional garden. Separately available extra lot. A giant step to better living. Call - Barry Tsur 789-4325 or 789-2979. 29

TAL-RAM REAL ESTATE LTD

PERSONAL

Aaron, is it right? Let's discuss it and dance at 12 Viewmount, 8:30 p.m., Sunday, Aug. 31st. Miriam. 29

Canadian Jewish Woman, refined, intelligent, sense of humor, seeks sincere friendship with gentleman. Widower preferred, (50-55), mature congenial and financially secure. Write to CJN, Box 4351, 22 Balliol St. Suite #15, Toronto, Ont., M4S 1C1. S5

Couple leaving for Ft. Lauderdale or Miami, Nov. 1/75. Looking for couple to help with driving. References required. Reply to Box #4357, CJN, 22 Balliol St., #15, Toronto M4S 1C1. S5

Girl 26, wants same to share expenses last week in October in Aculpulco. Reply to Box 4359, CJN, 22 Balliol St. #15, Toronto, M4S 1C1. 29

Lady, attractive, intelligent, early 50s, wishes to meet sincere refined gentleman. Reply to Box 4360, CJN, 22 Balliol St., #15, Toronto, M4S 1C1. 29

My father, a widower, is lonely. He maintains a Kosher home in Brantford and is still very active. We want to find a live-in couple or housekeeper. Perhaps a recent immigrant couple would be interested. Please call his daughter at 622-5981. 29

Need help or information of any kind? Call the Jewish Information Service. 789-7279. R

Teacher, 35, loves horses, looking for sensible, fresh air loving girl with similar interest. Phone 366-0646 or write Box 100, Station B, Toronto 2-B. 29

PROPERTIES FOR SALE

Lake Simcoe Estate, 3 lake front cottages, large boathouse & dock - fully winterized & furnished - on 3½ lots, 50' each, 1 acre total area - completely modernized, conveniences, dish washers, freezers, etc. By appointments only. Call owner, Toronto, 485-6322 or Lefroy, (705) 456-2647. S5

ROOM & BOARD

Free room and board in exchange for babysitting after 5 p.m., for Hebrew speaking girl. Centrally located, 923-8800. 29

ROOM FOR RENT

Bathurst - Hillhurst, furnished room for gentleman, reasonable rent, 485-7983. 29

Bathurst - Wilson, room in Jewish home, kitchen privileges, 787-5848. 29

Bathurst - Roselawn, beautiful bedsitting, private bath, cooking privileges, reasonable, 782-6617, call mornings. 29

Bathurst - Sheppard area, beautiful, furnished room, ideal for business girl or girl student. 630-5444. 29

Large basement room, housekeeping facilities and parking, private bathroom. 638-1429. 29

York University area, fully equipped for female student, private bath. 633-7209. 29

ROOM WANTED

Furnished study - bedroom in quiet modern apartment, occupied by businesslady. Kitchen, living room privileges. Suitable for student only. Just 2 blocks from University of Toronto, reasonable. Phone after 6 p.m., 921-5786 or 922-9854. 29

ROOM WANTED

Visiting York University, professor seeks furnished or unfurnished room, in apartment or home near university. Bezalel Porten, 246 Winters College, York University, 4700 Keele St., Downsview, 667-3223. 29

Working girl wishes room in quiet home with kitchen privileges, reasonable rent, for end of Sept., in Downsview - Willowdale area. Write to Miss Myra Katz, 1536 Dougal Avenue, London, Ont., N8X 1S1. S12

SERVICES

A-new air-conditioned studio (Queen-Victoria St. Therapy and Fitness Clinic)
GRAND OPENING
MASSAGE
Complete massage facilities - hydro therapy, steam sauna, whirlpool and private showers. Fully equipped gymnasium specializing in yoga, weight reduction, and exercise equipment. Complete weight lifting program, punching bags and body building equipment. Expert treatment by registered personnel. Relax in lounge with refreshments. Open 10:00 a.m. to 3:00 a.m. 7 days a week. Registered masseur on premises. D. Frankel R.M. #A376. Membership available $100 yearly. Chargex accepted.
Queen Victoria St. Clinic 77 Victoria St. 3rd floor, Toronto, 361-0838. S12

A. Simmons, Raven Masonry & General Construction, summer cottage maintenance. Toronto - 485-5333, Huntsville (1-705) 789-2567. S 26

Accordion Teacher, private lessons given by qualified musician. 782-8025. S5

A-1 painting and paperhanging done by professional, reasonable rates and fully insured, free estimates, 469-2876. R

Amster Typing Services
Professional typing done at home. Call 783-1812. R

Broadloom and upholstery cleaned on location, steam cleaning method. **Rug Steam,** 781-5359. S26

Broadloom professionally cleaned, home, office, free estimates, 755-7900, 752-1606. R

Bridal, Bar Mitzvah Invitations. Fine selection of papers and styles. Traditional to unique. Kepahs, place cards, benchers, matches and address embossers. Calligraphy available. Clip this ad every 2 weeks. New Years' cards available now. Shirley Nelson, 223-9785. 29

Carpenter - all types of carpentry work. Stores, residence, offices. Call 922-9482. R

Carpenter, cabinetmaker, remodelling stores, offices, rec. rooms, repairs. Licence number B-758, 633-9230. R

Carpentry all kinds of house repairs and renovations, also concrete work and roofing. Low prices, 466-7810. R

Chris the painter; excellent interior and exterior painting work, free estimates, 651-7688, 249-5053. 29

Electrician & air conditioning contractor. All work guaranteed, free estimates, 630-6402. R

Electrician - large and small jobs. Work guaranteed. Jerry, 638-6459 or 783-7263. R

Excellent home cleaning services, apartments, homes and offices, cleaned by experts daily. From 8 a.m. - 4 p.m. 651-0167, after 4 p.m., 651-2192. R

Excel Floors
Serving the readers of this paper for years. Expert sanding and staining of wood floors. Showroom facilities for exclusive and unique parquet floors, workmanship and materials guaranteed 669-2056, 241-8171. R

Expert painter, interior, exterior. Free estimates. E. Montanari, 249-9788. R

Expert Tuition in modern Hebrew and Talmudic studies. Private lessons, 781-1680. S 5

Fur repairs, alterations, remodelling, also sheepskin coats, 494-3288. 29

Gemini Movers, top quality service, homes, apartments, offices, packing and piano moving, 782-8736. R

General work and renovation, for all houses and business, 781-5403. R

Glass Replacement, 24 hour service, work guaranteed. All types of glass for home and office. Call 469-1337. R

SERVICES

Guitar stimulating, lessons in your home or my studio by creative teacher, composer. Experienced with children. Music supplied. Reasonable. 486-6515. S26

Gus Plumbing & Heating new work, repairs and alterations, 536-1603. R

H.G. Roofing, new eavestroughing, all kinds of repairs, free estimates. Call 633-9617. R

Jim's Window Cleaning and painting, free estimates, reasonable rates. Call 653-1268. R

Landscaping
Patios, stone entrances, cedar deck, rock gardens, tree planting, railway tie walls, sodding from complete landscaping for new gardens and rebuilt ones. Free estimates, 221-6382. R

Man with 1 ton truck will do light moving jobs, clean out basements, garages, etc. Tree removals, window cleaning. Call Len anytime. Reasonable prices, 261-8958. R

Maxie Roofing, shingles, and flats, free estimates, Metro lic. #B1075. All work guaranteed, 769-7409. R

Moving and cartage, $12.00 per hour. Pensioners get reduced rate. 24 hour service. Call Haim, 493-5385; 494-1400. S12

Oceanic painting - decorating, exterior - interior, varnish, spray. Free estimates, 461-2304. R

Olympic Painting & Decorating, spray, varnishing, interior & exterior. 654-4795. R

Painter, conscientious, 20 years experience, interior/exterior. Free estimates, 638-1162. R

Painter, experienced, interior/exterior, free estimates, all work guaranteed. Call 633-0214. R

Painters, reasonable rates. Call anytime, 755-0539. R

Painting and Paperhanging for better custom job also reasonable in painting apartments, free estimates. Bus. 781-9501. Res. 787-5026. R

Painting, interior and exterior, reasonable rates. 787-2572 after 6 p.m. 29

Painting, paperhanging and plumbing, Mr. Brown. 633-5080 after 4 p.m. R

Painting, paperhanging, ceramic tile and plastering. 535-8644. 29

Painting, top quality at best prices. Free estimates. Call now 921-0746. R

Paperhanging and Painting experienced, efficient, free estimates, work guaranteed. Call 630-2422, 781-1637. R

Paperhanging and Painting, expert in all kinds of wall coverings, references. Call Mr. Friedman 636-2263. R

Parnes, Clothing, men's and ladies' suits, coats, made-to-measure from your cloth or ours. 706 Queen St. W. 366-2025. R

Piano and Theory, Bayview - Finch, Douglas G. Gibson A.R.C.T., R.M.T., 222-4073. S12

Piano Moving, dismantling. Gemini Movers, 782-8736. R

Plastering, painting, drywall, tiling, small repairs, reasonable prices, free estimates. Metro license B-2969, 749-9514. S5

Plumber, industrial, residential, commercial, repairs, alterations. Call anytime 633-2530. R

Plumbing repairs, alterations and renovations, reasonable rates, 767-1582. R

Plumbing repairs and alterations, reasonable rates, 233-5007. R

Private lessons and tutoring and Hebrew. Reasonable rates. 782-6131. 29

Scottie's Improvements plus all types of renovating, painting and decorating. Free estimates, reasonable prices. Call 497-2179. R

Sharon Sloim Printing - specializing in invitations & accessories for weddings, bar mitzvahs, luncheons, etc. 9 Four Winds Drive, Apt. #811, Downsview, Ont. 661-0821. S12

Tree Service, pruning and removal. All types lawn and gardening work. Reasonable, 828-6408. R

Wasser's TV Service, Ontario Government certified. We also rent TV's for cottages or homes. Call 636-6667. R

We take the burden out of cleaning your home. We clean quickly and thoroughly, using all our own equipment and materials. Call 10 a.m. to 5 p.m. 636-3362. S19

SHARE ACCOMMODATION

Business girl wanted to share a luxury apartment, Bathurst - Eglinton. 783-6863. 29

Jewish University Student wants female student to share apartment, near University of Toronto. 787-1908 between 5 p.m. and 7 p.m. only. 29

St. Clair - Yonge - steps to subway. Non-smoker, age 25-35 to share house. 923-8832. 29

STORE FOR RENT

Richmond Hill, 6000 ft. in Safeway Plaza, suitable for discount, variety, furniture, health club, offices. Mr. Stoll, 781-2471. 29

UNVEILING

The unveiling of a monument to the beloved memory of the late **Benjamin Brown,** on Sunday, Aug. 31, at 11:30 a.m. at Beth Tzedec Memorial Park. 29

The unveiling of a monument to the beloved memory of the late **Harry Fisher** will take place Sunday, Aug. 31st at 1 p.m., Bathurst Lawn Cemetery, Kielcer Section. Relatives and friends are invited to attend. 29

The unveiling of a monument to the beloved memory of the late **Abram Fogel,** will take place Sunday, Aug. 31, 1975, 12:00 noon, Bathurst Lawn Cemetery, Lodzer Section. Relatives and friends are invited to attend. 29

The unveiling of a monument to the beloved memory of the late **Joseph Glaser,** dear father of **'Rita'** - Mrs. Paul Abels of Brantfort, **'Frieda'** - Mrs. George Vale, **'Alice'** - Mrs. George Koralek, will take place on Sunday, Aug. 31st, 11 a.m. Hebrew Men of England Section, Royal York Road. 29

The unveiling of a monument to the beloved memory of the late **Anne Halberstadt,** will take place Sunday, Aug. 31st, 10:00 a.m. Mt. Sinai Cemetery (Wilson at Keele) T.I.B.A. Section. Relatives and friends are invited. 29

The unveiling of a monument to the memory of the late **Fannie Halpern** will take place Sunday, Aug. 31st, 10:15 a.m. at the Jones Avenue Cemetery. Relatives and friends are invited to attend. 29

The unveiling of a monument to the beloved memory of the late **Meyer Spiegel** will take place Aug. 31st at 4:00 p.m. at Bathurst Lawn Cemetery. Chevra Shas Section. Relatives and friends are invited to attend. 29

OBITUARIES

Acker, Harold - On Aug. 16, late of 38 Howland.
Altman, Anne - On Aug. 16, late of 4340 Bathurst St.
Berenbaum, Max - On Aug. 16, late of Hamilton.
Fine, Esther - On Aug. 18, late of 3560 Bathurst St.
Fodernacht, Lud Mila [Lucy] - On Aug. 20, late of 125 Neptune Dr.
Goldman, Goldie - On Aug. 20, late of 595 Sheppard Ave. W.
Gottdenker, Michael - On Aug. 17, late of 16 Audubon Court.
Kane, Max - On Aug. 17, late of 121 Sultana Ave.
Kleinberg, Eleanor - On Aug. 17, late of 52 Raeburn Ave.
Middelstadt, Albert - On Aug. 22, late of 35 Walmer Rd.
Selberg, Abram - On Aug. 21, late of 167 Pannahill Rd.
Schapirer, Emil - On Aug. 21, late of 620 Bedford Park Ave.

STUDENTS
attending university outside of Toronto interested in doing part-time youth work with Jewish community near your university write to Box 4358, The Canadian Jewish News, 22 Balliol Street, Suite 15, Toronto, Ont. M4S 1C1.
State qualifications and salary expected.

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From Stockholm to Honolulu, essence of High Holy day rituals rarely changes

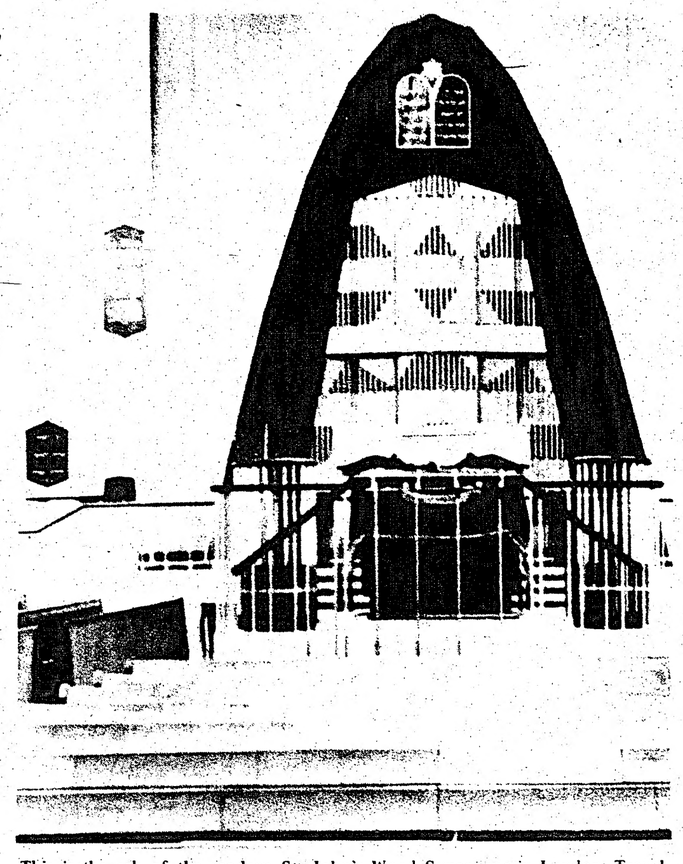
By LARRY FROMMER
(Reprinted with permission of The Jewish Week, Washington.)

The ritual of the synagogue has a remarkable facility for cutting through cultural differences, language barriers, diverse life styles and other impediments to communication. I have worshipped abroad fequently during the High Holy days and no matter which country I visited or what language was spoken, I could always depend upon a warm and comfortable familiarity with the liturgy.

The Un' Saney-Tokef is recited as reverently in Bangkok as in Tokyo. The Kol Nidre is as hauntingly poignant in Madrid as in Sao Paulo. In Copenhagen, as in Mexico City and Washington, Jews pound their chests and bow jerkily during the Confessionals and listen with hushed reverence to the piercing tattoos of the Shofar.

A noted rabbi once said, "Put a Jew into any synagogue in the world at High Holy day time and it is likely that he will feel completely at home." Surely, this is testimony to the universality of the Hebraic ritual, the homogeneity of the Jew or perhaps a bit of both.

This is not to imply that High Holy day services in Amsterdam are identical with those in the synagogues of Washington. But the differences are more in form than in substance...an occasional variation of melody or the comparative degree of responsive reading and rabbinical explanation. The essence of the ritual rarely changes.



This is the ark of the modern St. John's Wood Synagogue in London. Travel writer Larry Frommer describes some of the synagogues around the world and their plans for the High Holy Days. Frommer is travel editor of The Jewish Week.

LONDON —

London's West End Great Synagogue at 21 Dean St. in historic Soho is nearly 100 years old. Ironically this venerable house of worship is situated in the midst of one of the most bohemian and morally permissive areas of the British capital but nonetheless has had little defection or turnover among its congregation. The Great Synagogue is of Orthodox persuasion and men and women are seated separately. Tickets for the High Holy day services are available at $12 per ticket.

The time schedule of services has not been determined to date at the Marble Arch synagogue, 32 Great Cumberland Pl., which this year is celebrating its Bar Mitzvah year. Ticket prices are $35 for men and $24 for women. The Marble Arch synagogue has segregated seating.

The Central Synagogue on Great Portland St. was founded in the early part of the century. In 1941 it was completely destroyed during a German air raid and rebuilt in modern style in 1958. Tickets to services are available to visitors but ticket prices and the times of services have yet to be determined.

Incidentally, the British penchant for pomp and ceremony is reflected even in their synagogues. It is quite common to see the male members of the congregation impressively garbed in top hat, waistcoats and striped trousers during the High Holy day services.

ITALY

Rome — Rome's chief synagogue, Tempio Maggiore, located at Lungotevere Cenci 9, was dedicated in 1901 after replacing a former structure which housed five synagogues under one roof to circumvent a papal ordinance banning more than one Jewish house of prayer in the Ghetto. Tickets for High Holy days are $30 each and may besecured by writing to the Communita Israelitica, Lungotevere Cenci, 00186, Rome, Italy.

Florence — Visitors are asked to make a donation rather than purchase tickets at the Great Synagogue in Florence. Applicants may write to Rabbi Fernando Belgrado, c/o the Great Synagogue, Via Luigi Carlo Farini 4, who will arrange to have the names of visitors written on specially reserved pews.

Venice — Venice once had five synagogues, all built in the 18th century. Today, three are in operation, two for the High Holy days and one during the remainder of the year. Prayers are recited in the Sephardic version. Tickets are not required for the High Holy days.

GREECE

Athens — Services in the Greek capital are held in two synagogues located practically next to each other at Number five and Number eight Melidoni Street. Tickets may be obtained for an amazingly low price of $6 per person but reservations must be received by the synagogue no later than 10 days before Rosh Hashanah.

DENMARK

Copenhagen — Rabbi Bent Melchior, chief Rabbi of the Great Synagogue in Copenhagen, Denmark, notifies us that tickets are not required to attend High Holy day services as there is customarily room for everyone. Men and women are seated separately. Many elders of this synagogue experienced a miraculous escape from deportation to concentration camps in the early 1940s which was made possible by the intrepid efforts of the Danish people who hid Danish Jews in their homes until they could be smuggled into Sweden.

SWEDEN

Stockholm — The Mosaiska Formsamlingen Synagogue in Stockholm was dedicated more than 100 years ago in 1870 and symbolizes the date when full social equality was granted to Swedish Jews after years of second-class status.

SWITZERLAND

Geneva — For husbands and wives who have a definite preference for togetherness during the High Holy day services I might recommend the services sponsored by the English-speaking Jewish Community of Geneva, Switzerland, a moderately Reform congregation at four Chemin de Bedex in Geneva. The membership consists of English speaking families from other countries who are currently residing in Geneva.

High Holy day tickets are available to visitors at no fixed price for admission. Young people and students will be admitted for a nominal sum but there is a minimum of $50 for others.

The services will take place in the Salle Communale de Chene Bougeries, one Chemin du Vallon, Geneva.

JAPAN

Tokyo — Whereas American and European Jews are accustomed to facing east, when Jews daven in Japan, because of its location and the international date line, they face toward the west.

Rosh Hashanah services start at 6:30 p.m., and 9 a.m. while Kol Nidre is at sunset and Yom Kippur day services begin at 9 a.m. Seats are always available for visitors and the cost is usually $50 for three days. The synagogue has an unusual seating setup with one section for men only and another for mixed seating.

COLUMBIA

Bogota — The Centro Israelita synagogue of Bogota was built in 1960 and is currently under the ministrations of Rabbi Aaron Goldschmidt, a graduate of Neir Israel Rabbinical College in Baltimore.

Tickets are available to visitors at a cost of $30 and may be procured by writing to Bernardo Szapiro, Carrera 16A 28-33, Bogota, Colombia. It is an Orthodox synagogue, so men and women do not sit together.

CARIBBEAN

Curacao — The venerable and fabled Mikve Israel-Emanuel synagogue of Curacao is the oldest in the Western Hemisphere, having been founded in 1654 by Portuguese and Dutch Jewish immigrants. Its history is fascinating, the congregation uses the Reconstructionist Prayer Book, with certain variations, to conform to its Sephardic traditions.

San Juan — Arrangements have not yet been completed for High Holy day services at Shaare Zedeck synagogue of Puerto Rico, located at 903 Ponce de Leon Ave., Sancurce, Puerto Rico. Services at Shaare Zedeck follow the conservative ritual. Men and women sit together.

HAWAII

Honolulu — Strictly speaking, Honolulu could hardly be classified "abroad" but since it is such a tremendous distance from the mainland and is extremely popular with Jewish tourists I felt it might be helpful to include it.

Temple Emanuel is a reform congregation organized in 1944. Most members have come to Hawaii since World War II and are from various mainland cities, though a nucleus of families have lived here since the 1920s.

Courtesy tickets are available to affiliated visitors who support their home synagogues and they are requested to bring a letter from their congregation stating this. Unaffiliated visitors may buy tickets at $25 per person, per holiday. Men and women sit together.

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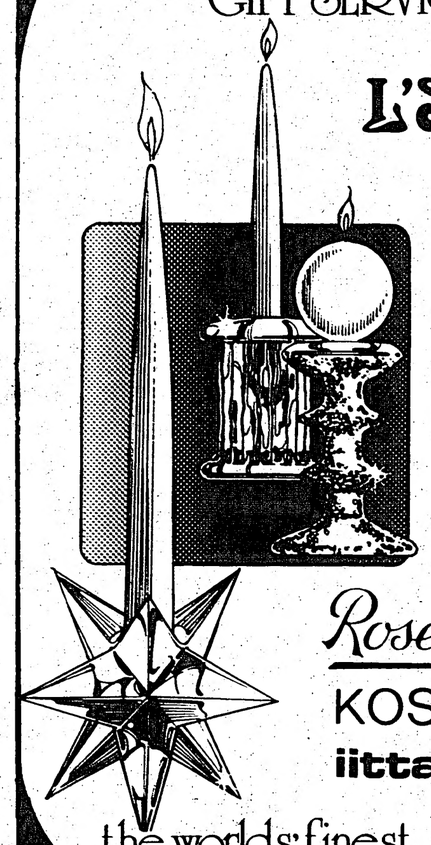

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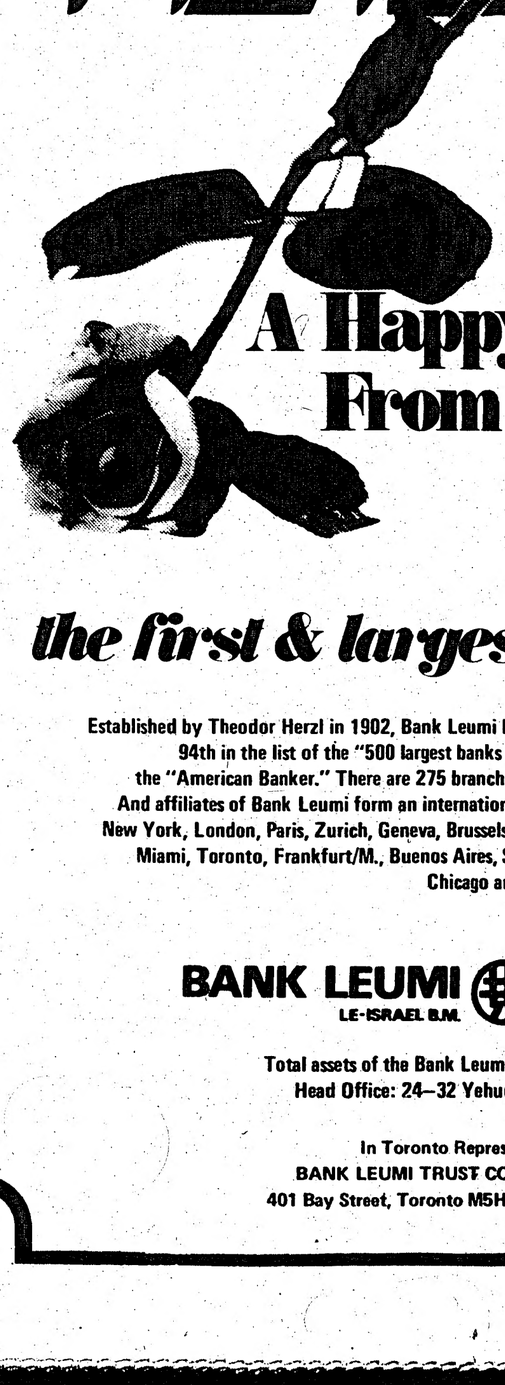

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Open opposition to Arab boycott takes place of discreet diplomacy in new phase of Israeli history

LONDON [JCNS] —

The recent press conference given in London at the Israel embassy dealing with the trade boycott, signalled the end of a phase of history in which Israel has sought to defend freedom of trade by discreet diplomacy, and by refusing to admit that the boycott might become harmful and even dangerous.

This phase of history has lasted ever since the state of Israel was born. What will now take its place is a policy of open and active opposition to the boycott.

There are three main reasons for the change. In the first place, the immense accretion of Arab oil wealth has given the countries of the Arab League, which evolved and now operate the boycott, far greater economic power than before. Funds are now available for anti-Israel activities on a scale never dreamt of previously — for propaganda alone an estimated $18 million is being spent annually in the United States and $4,600,000 in Britain.

In the second place, the economic weakness of the Western world has resulted in increasing readiness on the part of firms, in Britain as elsewhere, to give way to the boycott in order not to run the risk of losing business in rapidly expanding Arab markets.

Finally, the Yom Kippur War gave the Arabs a confidence, which they had not previously possessed, of ability to damage Israel, perhaps even beat Israel in the long run.

For these reasons it is unwise to talk of the boycott today as a "paper tiger" or anything of the kind. On the Arab side there is a real determination to use it in order to harm Israel, and a degree of ability — admittedly limited — to do just that.

In combatting the boycott in Britain, Israel and Israel's friends have three principal tasks. The first is to explain to the whole British community that any kind of trade boycott is contrary to the British way of life and to all the principles of free trade which Britain preaches and practices today.

These principles are enshrined in GATT (General Agreement on Tariffs and Trade), the EEC and the Atlantic Charter. Britain and Israel have an equal interest in defending them, as members of the United Nations, of GATT and of the European Free Trade Zone.

The second task is to explain the true nature of the boycott. It is a "secondary boycott" in that Arabs are not simply refusing to trade with Israel themselves, but are bringing illegal pressure to bear on firms and individuals in other countries.

This follows the same pattern as Palestinian terrorism; the Arabs force their quarrels down the throats of people in third-world countries, who have no concern whatever in those quarrels. The secondary boycott is also being directed against countries which do not trade with Israel themselves, but which have normal connections with companies that do. It is being directed against individuals — film-stars have been placed personally on blacklists — against countries, like the Maldives, and against a religion like the Bahai.

But it is vitally important that the British community should know that the Arabs will not maintain a boycott of any firm which can trade usefully with the Arab world — the Arabs remain more interested in promoting their own interests than in sabotaging Israel's. And there are countless cases of firms standing up to the boycott and suffering no harm as a consequence.

The third task for Israel and her friends in Britain is to help firms resist Arab pressure. Relevant information has to be supplied. Even more important, the British government and British trade associations have to be encouraged to take a stronger line in standing up for the principles they profess.

Since February of this year, the government, through Under-Secretary of State of Trade, Eric Deakins, has demonstrated a weakening resolve — by suggesting that surrender to the boycott is a matter for the "commercial judgment" of the firms concerned.

This is just not good enough. Nor has the government been prepared to publicize any advice to resist the boycott as an illegal trading practice or to set up an information office to deal with it, let alone to consider effective legislation to ban the boycott.

In 1974, Israel bought $500 million worth of goods from Britain, and sold $161 million worth to her. Since 1968 Britain's favorable trade balance with Israel amounts to more than $1,600 million. The value of this trade to Britain is very great, particularly in the amount of foreign exchange produced for Britain to use in other markets.

Interference with this trade can mean not only a loss of export orders, but a loss of jobs for British working people. A case recently quoted was of the failure of apprehensive British firms to bid for tenders worth $9 million for the supply of equipment to the Israel Port Authority.

MOROCCANS AT PRAYER

This woodcut comes from Polish-born artist Henry Weingluck. It depicts Jews in prayer at Paris synagogue. Before coming to Toronto, Weingluck lived in Paris.

Max Shecter's recreation found in community work

By ELIZABETH WOLFE

Max Shecter

TORONTO —

When Max Shecter attended B'nai B'rith's Board of Governors convention in Houston recently, the last thing on his mind was that the 1978 biennial international convention of his organization would be held in Toronto.

A surge of excitement swept through the delegates when he recounted the events which led to Canada's decision to ask the UN to postpone the international crime conference, said Shecter, international vice-president of B'nai B'rith.

"There was a groundswell of enthusiasm to show in some tangible way the great feeling of appreciation. It was decided, practically without opposition, when the convention committee met the following day, to hold the 1978 convention in Canada, preferably in Toronto," he told **The CJN** in an interview. Visibly pleased with this "spontaneous reaction," Shecter said the decision was a direct result of what happened here.

Expecting 3,000 people to attend the convention, B'nai B'rith has reserved 1,500 rooms at the Four Seasons Sheraton, the hotel hardest hit by the government's decision.

Although the PLO issue has been settled in Canada for the moment, he feels it is not over. The issue of PLO presence at the UN Habitat Conference in Vancouver next year will hinge largely on developments in the upcoming session of the General Assembly, where a concerted drive to exclude Israel from the UN is expected, said Shecter, who is also Central Region chairman of the Canadian Zionist Federation.

The inclusion of the PLO delegation will be a very delicate issue again, he said, although it is too early to tell what direction community action will take. "I believe Canada will fight any effort to exclude Israel from the UN... However, I believe that Canada is committed to Habitat."

A member of the Canadian Jewish Congress national executive, Shecter, 53, has been active in the Jewish community since his involvement with B'nai B'rith Youth Organization. He is one of three men to be honored later this year by the Canadian Council of Christians and Jews, in recognition of his efforts in the community.

All this community work "takes care of all my idle time," said Shecter, also a past-president of B'nai B'rith District 22. "This is really my form of recreation. I find my particular outlet doing community work. It is very satisfying."

He will make his seventh trip to Israel since the Yom Kippur War next February, to attend the fourth national CZF convention, the first such convention to be held there.

When asked if he intends to make aliyah, the community leader responded: "It's a dream with me. It's in the dreaming stage, but hopefully not in the too distant future, it will become a reality.

"Aliyah is really the number one priority. But," he continued, "I'm a realist — not everyone can live in Israel. Our second priority is tourism. We must get people to go often."

Seated in his Downsview office where he conducts his bedding and furniture business, Shecter is surrounded by photographs of his family. He is unhappy about the fact that more people don't involve their children. "It's almost incumbent upon parents to get their children involved," he said.

Shecter's enthusiasm is shared by his family. His wife Florence, he said, has always encouraged him in his community work, and his family has accompanied him to several B'nai B'rith conventions and Congress delegations.

His children, of whom he speaks with "absolutely no humility," have always been involved and are totally committed to Judaism. His daughter Trudy, 25, who spent a year studying in Israel, has a masters degree from Brandeis University and presently works at Boston's Jewish Family and Child Service. Debbie, 21, is presently in Israel, and Barry, 19, is currently enrolled in the Hebrew University. Eventually, Shecter believes, they will all live in Israel.

Strong Jewish presence in Cape Breton discovered in professor's summer visit

By Benjamin Schlesinger

This summer, Prof. Benjamin Schlesinger was asked to lecture at Cape Breton College in Sydney, Nova Scotia. His family accompanied him there. In Sydney, he discovered a Jewish experience, which he relates below.

Charlotte Street is the main street in Sydney. As you walk the five major blocks on both sides of the street you realize the Jewish presence among the store owners. My first stop was Ike's Delicatessen (Ike David). How happy my family was to find Levitt's kosher products displayed and sold. After a month of a vegetarian diet we ate meat sandwiches as if they were delicacies.

We strolled along the main street. Come along with me. Jacobson's Tweed and Hickory Shop. Spinners Boys and Men's Wear. Yazer Brothers. Wm. Sherman. Nathenson's Ladies Wear. Chernin Brothers. In the window of Dave Epstein Ltd., established in 1907, I gazed at old photos which show Dave Epstein the promoter. He promoted the Harbor Swim in 1928, the Dave Epstein Tigers baseball team in 1931. Another faded photo shows the float in the parade in 1922. In the same building is the office of Dr. M.S. Epstein, a dentist. I wonder what stories these old photos can tell.

Let's walk on: Glickman Jewellers, C.M. Rosenblum and Frank L. Elman, lawyers, Schwartz Furniture, Hillroy Nathanson, another lawyer, and the Smart Shop owned by Harvey Webber.

On Friday evening we went to the Temple Sons of Israel. It is a beautiful building, and services were held in the chapel. For 45 years Rabbi Kenner had been the rabbi here. He is now retired and living in Montreal. The present rabbi, Rabbi Weinberg, is in Israel for the summer at an institute. I had yahrzeit and said kaddish in this shul, which was renovated a few years ago. There are at present 90 Jewish families in Sydney.

After services Dr. Garson Lecker, an optometrist, and newly elected president of the Canadian Optometrist Association, invited us to his home to share with us some aspects of life in Sydney.

My family left early for Toronto, and I stayed for a few days to complete my teaching assignment. My most interesting experience was to visit David and Celia Epstein, Jewish pioneers of Sydney, in their pleasant home on Townsend Street, which had been bought in 1917.

Sitting in the living room with a cup of tea, I listened fascinated to their story. In the year 1900, Celia Lubchansky, age five, arrived in Cape Breton from New York. Her father Morris had preceded her and her mother by a few years. There were about 12 Jewish families, including Rabbi Ginsberg, who was the rabbi, shochet and teacher all combined.

In 1918, Dave Epstein married his cousin Celia Lubchansky. As we drank tea, Dave Epstein recounted the days when with a 125 pound pack on his back he walked the Cabot Trail peddling dry-goods. He brought over his brother Benny (now living in Montreal) with his wife and son Bucky (Dr. A.A. Epstein, Toronto) from Russia. Dr. Nate Epstein (Hamilton) was born in New Waterford.

It was of interest to learn that in the early 1900s, Glace Bay, 12 miles from Sydney, had a Jewish community of 150 families, larger than Sydney. Dave, after many years, opened his Sydney store in 1925, which is now run by Irving Epstein. Dave Epstein told me that he was asked to record for the Nova Scotia Archives his life and acitivity in the Jewish community. I hope that this will be published, since it would make an interesting and important contribution to the Jewish history of Canada. As I left the Epstein home, a family from California arrived, the woman had not been back in Sydney for 63 years, and the reunion began.

The evening, I drove out to Whitney Pier where the Jewish cemetery is located on a hill near Sydney. It overlooks some of the steel mills, and the city. The gravestones are primarily black marble, and I was surprised that no sign or gate post indicated that this was a Jewish cemetery.

I walked along the gravestones and noted some of the names: Allen, Bonavetzky, Cohen, Elman, Fine, Gaffen, Druker, Gaum, Leith, Harrison, Spinner, Sadofsky, Siegel, Newman, Leith, Davison, Gallen, Hirsch, Nosentoff, Victor, Leviten, Moraff, Wolfson. Some of the earliest stones read: Frank David, 1898-1911, Joseph Wener, 1859-1918.

On my last evening, Sam Sherman invited me out. He showed me the Adath Israel Synagogue in Whitney Pier, founded in 1913. The second YMHA in Canada used to be situated nearby. The Sherman family arrived in Sydney in 1905. I was told that Sydney had active B'nai B'rith and Hadassah groups, which raise thousands of dollars at their annual rummage sale.

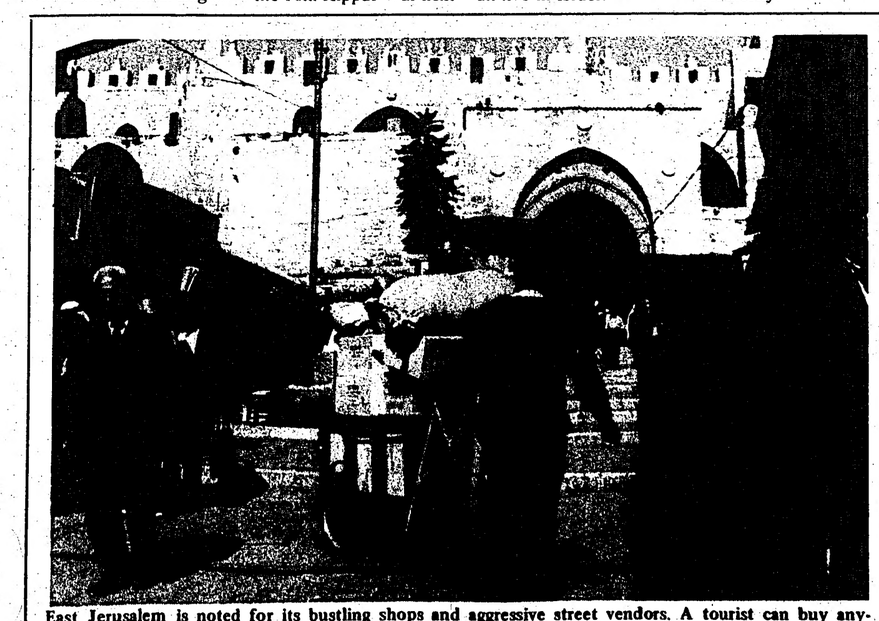
The next day I went to the Sydney airport to fly home. As I waited, I walked around the airport and stopped at a booth, Goldman's, "The Home of Fine Seafood." I bought some kippers, a well displayed Hadassah cookbook prepared by the Hadassah members in the area, and with a quick shalom I boarded the plane.

I hope that the Canadian Jewish community will document the fascinating history of Cape Breton's Jewish community before we have lost the information and it is buried in the cemetery at Whitney Pier.

Prof. Schlesinger is a professor in the faculty of Social Work, University of Toronto.

ACRE HARBOR

Jacob El-Baz, a former Israeli, visits his native land just about every year. He captured this stylistic view of Acre harbor on his latest trip to Israel. The northern city with a mixed Jewish—Arab population has a very rich history.



East Jerusalem is noted for its bustling shops and aggressive street vendors. A tourist can buy anything from simple leather belt to beautiful hand-stitched coat, as cameraman J. El-Baz found.

'Next year in Jerusalem' stuck in her throat

Conscience prompted woman to leave comfortable life, make aliyah

By EILEEN BLACK

TORONTO —

For many years it has bothered me. It has not been an open, on the surface worry but a silent, inward guilt —that has steadily increased over the years. Each time I chanted "Next year in Jerusalem" I felt more guilty, more hypocritical, and whereas perhaps the easy way out would have been to make a yearly visit, my purse strings were not that plentiful and my heart told me that this was no answer to the problem.

During the "Prayer for the Dead" the vision of millions of Jews, first from the Spanish Inquisition and then from the Nazi Holocaust would parade past my inner eye, going to their death with no "next year," no Israel, with no land to welcome them and no arms to hold them. The "Prayer for Peace" brought on the Jews of Palestine who prior to 1948 fought and died in their own blood to give us this land we call Israel, and subsequently to the Israelis who for 27 years have given their lives for this precious strip of land on the Mediterranean we call home.

They have given their lives that we and our children may have a country to run to when the next inhumane disaster strikes our people. Every minor terrorist attack costs the life of a woman's son, husband or brother and while we in Canada go about the task of making money and spending it our brothers in Israel are dying for the right for us to do so, in peace. True, we give generously to the United Jewish Appeal, bolster the Israeli tourist trade with our package deals and naturally when tragedy strikes in Jerusalem our ears are glued to the radio (even during working hours) but is this enough...?

Yes, for the majority this is enough. Israel needs money for defence and it is we Canadians together with our American cousins who are best able to supply it. We have made it possible for Israel to survive in situations where the lack of our money would have been critical, where a million men could not have done the job of a handful of tanks purchased with our money. If every Jew in the world were to suddenly decide to return to Israel the situation there would be impossible, but for those few who feel compelled to return please don't ask in such a surprised voice, "WHY".

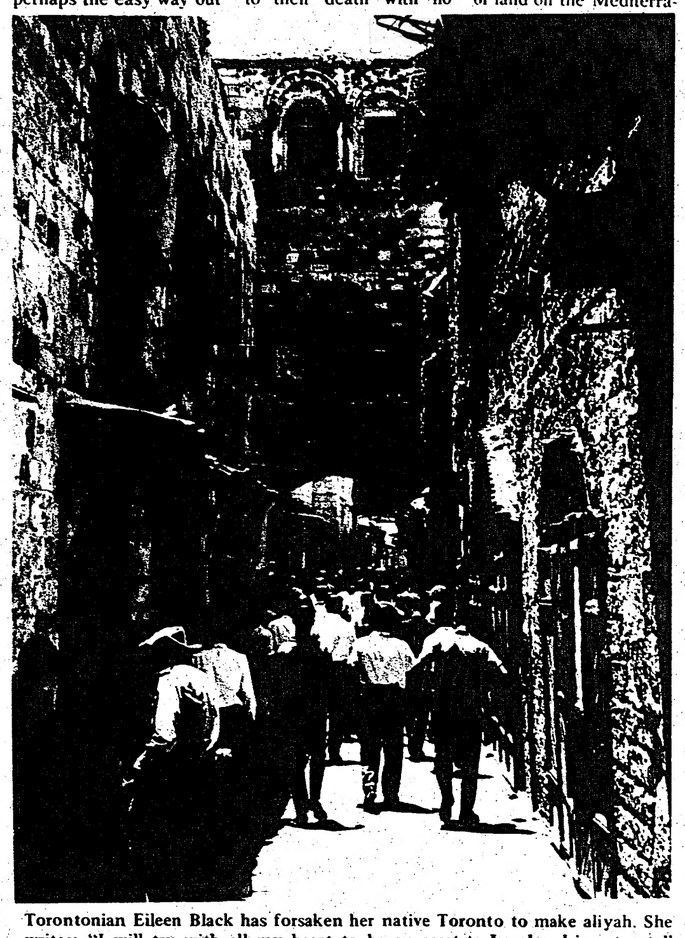
Raised in war-torn England, my life in Canada has been easy. Too much comfort, too much security, too much luxury, it dulls the senses and drugs the mind but most of all it increases the guilt and the words "Next year in Jerusalem" stick in my throat.

Before the coming Rosh Hashanah, I shall become a resident of Israel. I am taking nothing of importance with me and am not a wealthy person. I will leave behind the most comfortable, secure years of my life. I will leave a good position in an excellent law firm to become a very small cog in a large wheel. I will learn the language, get to know the Israeli people and with them I will learn to defend our land. I will try with all my heart to be an asset to Israel and in return all I ask is that she accept me. I do not expect high wages, large apartment, luxurious furniture and a car and if I manage to achieve even the smallest portion of what I have become used to in Canada I will consider myself lucky. I hope that Israel will need me and that in the coming years I can contribute towards the preservation of the land for the future generation of our people.

Please don't tell me life will be hard, I know it, and don't tell me that life will be dangerous. I know it but more than this I know that Israel needs all the help she can get and while I personally, my friends, am no great prize, my heart is strong.

And so...to my Canadian friends may I say: Please don't ask me why I am going. If the above reasons are not sufficient, then I have no answer. My stay here has been good, you have been true friends and so my life is richer for having known you. You tell me it is illogical to leave Canada and I agree with you. A land of beauty and opportunity, a land that many peoples of the world are begging to be allowed to enter, where a man can hold his head high and be free. You are right, my friends, and if logic were the only thing to be considered I would unpack my bags today, but my friends, I am Jewish and who has more right to prove that logic is illogical than a Jew.

To my Israeli friends here in Canada may I say 'Shalom' for a little while. Stay here for a while, take a rest from war and fighting, earn a little, spend a little and savor the easy living of this lovely country. But when you start getting sad and dissatisfied don't blame Canada. Look inside your heart and realize that the true source of your dissatisfaction is home sickness. You think it's that easy to forget a land you have fought for and suffered for? Israel will be waiting for you and, God willing, we will be able in some small measure to repay you for the years you gave to our land.



Torontonian Eileen Black has forsaken her native Toronto to make aliyah. She writes: "I will try with all my heart to be an asset to Israel and in return all I ask is that she accept me." She urges others to join her in Eretz Yisrael.

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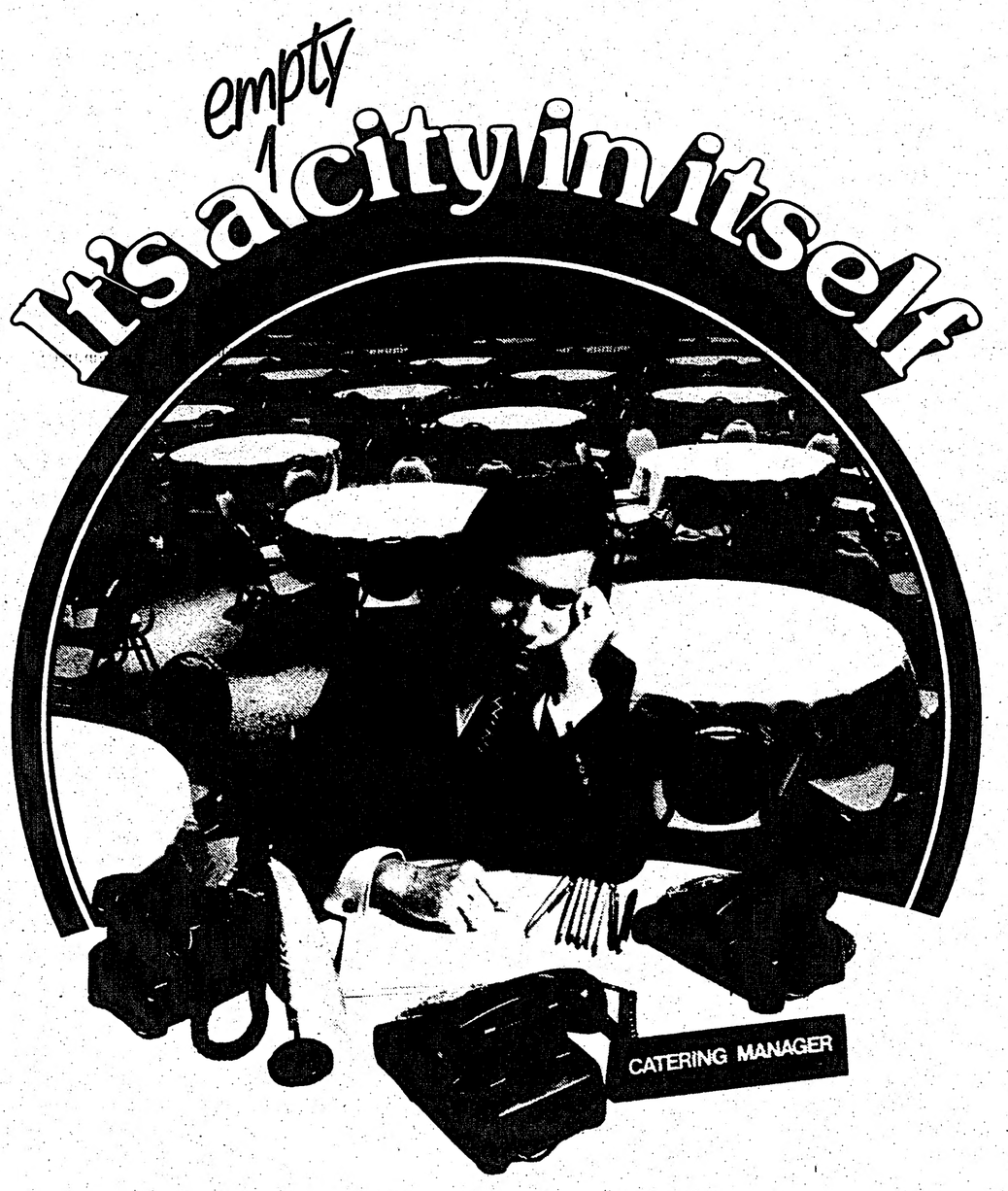

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לשנה טובה תכתבו BEST WISHES FOR THE NEW YEAR.

Students realistically accept hard life, deal successfully with many commitments

By RUTH SELIGMAN

JERUSALEM —

A friend has a son working for his Ph.D. at one of our local universities. He has a wife and two small children and — as he says — "a variety of extra-curricular jobs, including free-lance photographing." He is looking forward, he reports, "to the day when I'll only have one job, one major commitment."

In the meantime, he copes with what to the outsider seems like a frenzied race to complete his research work of his doctorate, a task continually interrupted by frequent call-ups for military reserve duty. "I actually don't mind the 40-day call-up periods," he says, "although my wife does." It's the calls for three or four days of service that disturb him the most, "just when I'm in the midst of a vital experiment. Some students work in groups so that, when one is called up, the rest of the group can cover for him. However, mine is an individual project and, when I'm away, there is no one to take over."

How do they do it, these students of ours? Most of them are married; most of them receive little, if any support, from their parents. They manage by putting in 18-hour days, by having their wives work either full or part-time and by recognizing that life in Israel has never been easy or care-free.

They accept their lot with a casual yet realistic appraisal that this is the way it must be and so it is. They seldom look back or forward but concentrate on the present tasks at hand, on completing their studies and on working to make ends meet. Uncomplaining, they go off to reserve duty at regular intervals, aware that security is Israel's most pressing problem.

I look at our sons and daughters, at the burdens they bear and my heart goes out to them. I remember my own care-free college days — in another country, in another world, another era. We were not plagued by frequent interruptions of military service. We had time to do our term papers and our exercises, to take our examinations on time. We were not forced to continually ask for postponements, which our universities are very gracious in giving. We were not racing from job to class-room, from library to grocery-store, from diaper-changing to studying.

Most of our students do their army service of three years (two for girls) before they go to university. They are 18 when they enlist, young and yet far from care-free, even at this early age. They come out matured and, yet, surprisingly not hardened by the exposure to cruel reality which they have encountered. Many marry soon after army service, start their families while at school and work to support themselves and their offspring.

Oddly enough, there is little grumbling even when a call-up notice interferes with a vital examination. "So I'll take my exams at a later date" and they casually dismiss this inconvenience, this need to review material long after it has been learned, often after what may have been 40 or more days of primitive living, out in the field, minus the comforts of civilized existence.

The greater heroines may be the wives and mothers they leave behind. "My greatest concern everytime my husband goes off," said the wife of one student, "is how I'll manage to get to my part-time secretarial job. He usually juggles his study hours so that he can be home to baby-sit when I'm off working."

Studying to the tune of a crying baby in a crowded two-room flat may not be studying under ideal conditions, but a surprising number of our students do it — and neither they nor their children seem the worse for the wear.

"We all help each other," said one student's wife, "especially when our husbands are off on reserve duty. We group baby-sit, keep each other company and even shop for those who can't manage to get out."

Social life for these married graduate students is very limited, "practically non-existent I guess," admitted one wife. "We visit at each other's homes, listen to records, schmooze, but who has time or money for an evening out?"

"Occasionally a movie," said one. "Don't exaggerate. Life is not that difficult. We have each other and that's the main thing."

"Of course, it's not an easy life," said one graduate student — "and constant reserve duty doesn't make it any easier, but then I stop and think of my friends who would love to be here — working, studying and serving — and who aren't, who are no more."

But this is Israel, our land, our country, struggling for survival and producing a youth who combine — and combine so successfully — academic studies with work, military service and family commitments.

This Arab family is cultivating tobacco in Galilee. Several Israeli agricultural settlements have started to loan land to Arab families. The Arabs, who live there in tents, cultivate tobacco and other crops on a 50—50 basis. Israeli officials intend to take action to stop modern feudalism. (IPPA photo)

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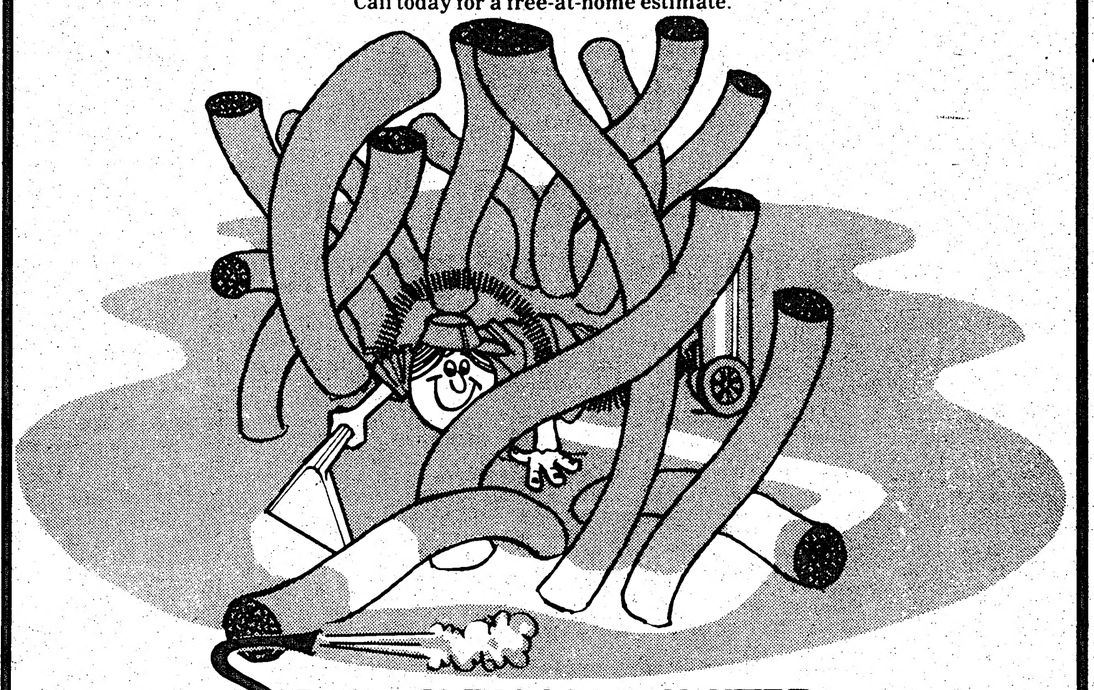

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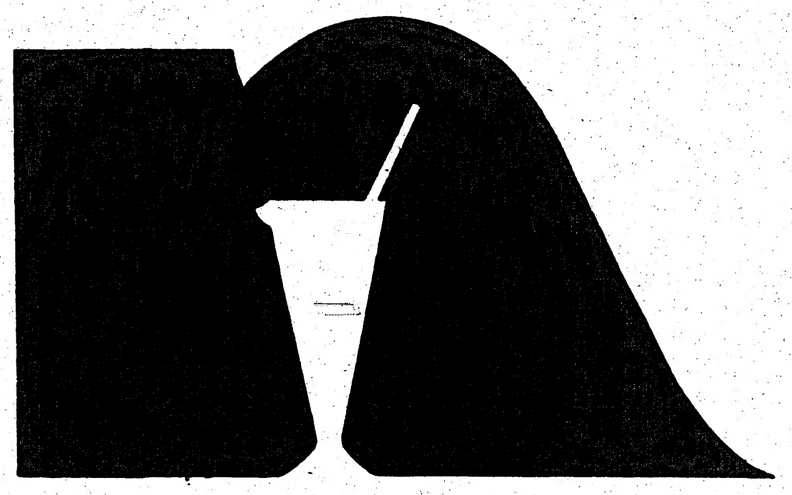

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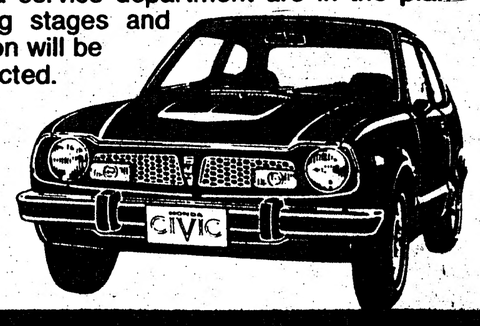

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Congress eases small communities' difficulty observing Holy Days

By Stephanie Brussell

MONTREAL — Observance of the High Holidays demands a special effort and dedication from the residents of Canada's smaller communities — unknown to their large city counterparts.

Unlike Jews in large urban centres, they may not have a local synagogue and even more often, there is no resident rabbi or cantor. Those who observe the laws of Kashruth must arrange to have their meat transported from the metropolitan areas.

In Quebec and the Maritimes, Jews can turn to Canadian Jewish Congress in Montreal for information and assistance. Ruth Lazerus, Program Director-Eastern Region, and Lee Gertsman, volunteer Chairman of the Community Services Committee, are the prime movers in fulfilling the needs of these groups.

In its six years of effort, the committee has made successful breakthroughs in developing closer communication with the residents of small communities, says Lazerus.

When there is only a handful of Jews in an area, they usually go to relatives or friends in the main centres for holidays, she relates. Several communities have their own synagogues but often request a rabbi and cantor for special occasions.

"When a Jew reaches out, we are there to help," states Lazerus.

Some communities are totally self-reliant and perform their religious services under the guidance of a qualified lay person.

Sherbrooke, Quebec, with 25-30 Jewish families was one of these communities but the failing health of its lay leader prompted their request for a rabbi for the 1975 holidays.

Lazerus praised the Rabbinical establishment for its enthusiastic co-operation. Possibilities of a "circuit rabbi" are under discussion, she revealed.

Many of the smaller communities have a rapidly diminishing Jewish population, and Lazerus views this as unfortunate.

"The old are dying off and the young move away," she explained.

A high intermarriage rate exists in these areas and it is hoped that the Committee's programs will make Jews feel less isolated from the mainstream of their culture.

"A big step forward" was made this past spring when the Atlantic Jewish Council, comprising Maritime communities containing about 4000 Jews, was formed.

"Until this year, the Maritimes were not organized, the Council will make a more cohesive community. Congress is a founding member and full partner in the organization," Lazerus said.

Lazerus makes periodic trips through the Eastern region and is in constant contact with the communities.

"We don't want to force anything," she relates, "we offer ideas, the people initiate."

Arrangements have been made with the Jewish Public Library in Montreal to stock a traveling library which will visit the remote areas during Jewish Book Month.

Congress' speakers bureau with experts on all topics of Jewish interest is available to all communities. Posters and literature for a variety of occasions are also provided on request.

Extension of Hebraic culture is also part of Lazerus' work. A recent visit to University of Laval in Quebec City and Professor Gerald Gold of the Anthropology Department resulted in "a real breakthrough," the francophone university's growing interest in a program of Judaic content for the coming year.

Cultural differences soon emerge

Conflict often results from wedding of Oriental, European origin Israelis

By NECHEMIA MEYERS

Intermarriage in Israel has hit the 20% mark and is still going up.

To be sure, both partners in these mixed marriages are Jews, but one of them is from a European family while the other is from a family of Oriental origin, which means that both spouses have major adjustments to make over and above those required in any marriage.

When boy meets girl, usually in the army, the need for such adjustments is not apparent. But once a new household is established, troublesome differences in attitude quickly emerge.

They have created problems for Ora, a Tel Aviv housewife whose family came from Poland, and Eli, her engineer husband, whose parents emigrated from Egypt. Ora's father was always ready to help her mother in the house, whether this meant bathing the children, drying the dishes or sweeping the floor. Eli's father, on the other hand, would not sooner have picked up a washcloth than he would have donned a skirt.

So Ora naturally expected Eli's assistance with household chores while Eli, just as naturally, expected to avoid contact with dish towels and floor rags. After months of acrimonious debate a modus vivendi was achieved: in normal circumstances Ora does without Eli's assistance, but when she isn't feeling well Eli takes over in the house.

Other issues have not really been settled. Ora is satisfied with the two children that she has, and hopes to return to her office job within the next few months. Eli would rather that his wife remained at home, at least until she has borne and raised another couple of children. Unlike Ora, he is not worried about buying them all bicycles or giving them all a university education. These problems, in his opinion, will sort themselves out and anyway, Eli believes, children are what a marriage is all about.

Food, a difficult problem at first, has been settled by a culinary compromise. Ora has learned to prepare and eat the peppery foods preferred by Oriental Jews, while Eli has become quite fond of the cuisine of Polish Jews, who douse everything from fish to carrots with tons of sugar.

Gastronomic problems of another sort arise for religious couples who come from different backgrounds. At Passover time, for example, they must decide whether to eat lentils and rice. Observant Jews from Europe do not touch these foods during Passover week, while equally observant Jews from Africa and Asia eat them as heartily that week as they do the other 51.

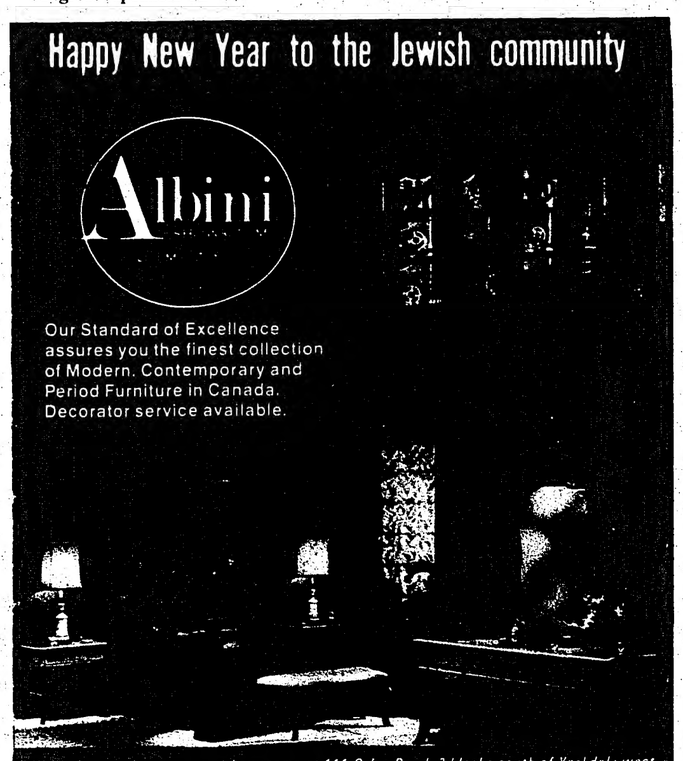
Another difference in religious customs which can create problems concerns the naming of children after relatives. This is common among Jews from every background, except that European Jews only name their children after people who have passed away, while Oriental Jews often name their offspring after relatives who are still living. It was this difference in approach which caused an old Oriental Jew we know to break off relations with his European daughter-in-law when she flatly refused his request that her new-born son be named after him.

Visits with the inlaws can be particularly painful for couples who have entered into such mixed marriages. Ora, for instance, still shudders when she remembers the reception her husband's parents gave for them soon after they had returned from their honeymoon. Eli's mother moved around the room passing out food to everyone, it seemed, except her. Only on leaving the house did Ora learn that she had not been purposely insulted. "You just have to understand," Eli explained to his tearful wife, "that in our homes only the husbands are served; they are then expected to take food off their plates and put it on the plates of their wives."

These problems, which still exist for Ora and Eli, will be no more than curiosities to their children. In fact, two generations hence it will probably be almost impossible to find a "pure" European or "pure" Oriental Jew all the way from the top of the Galilee to the bottom of the Negev.

Happy New Year to the Jewish community

Albini



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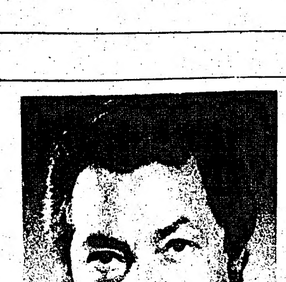

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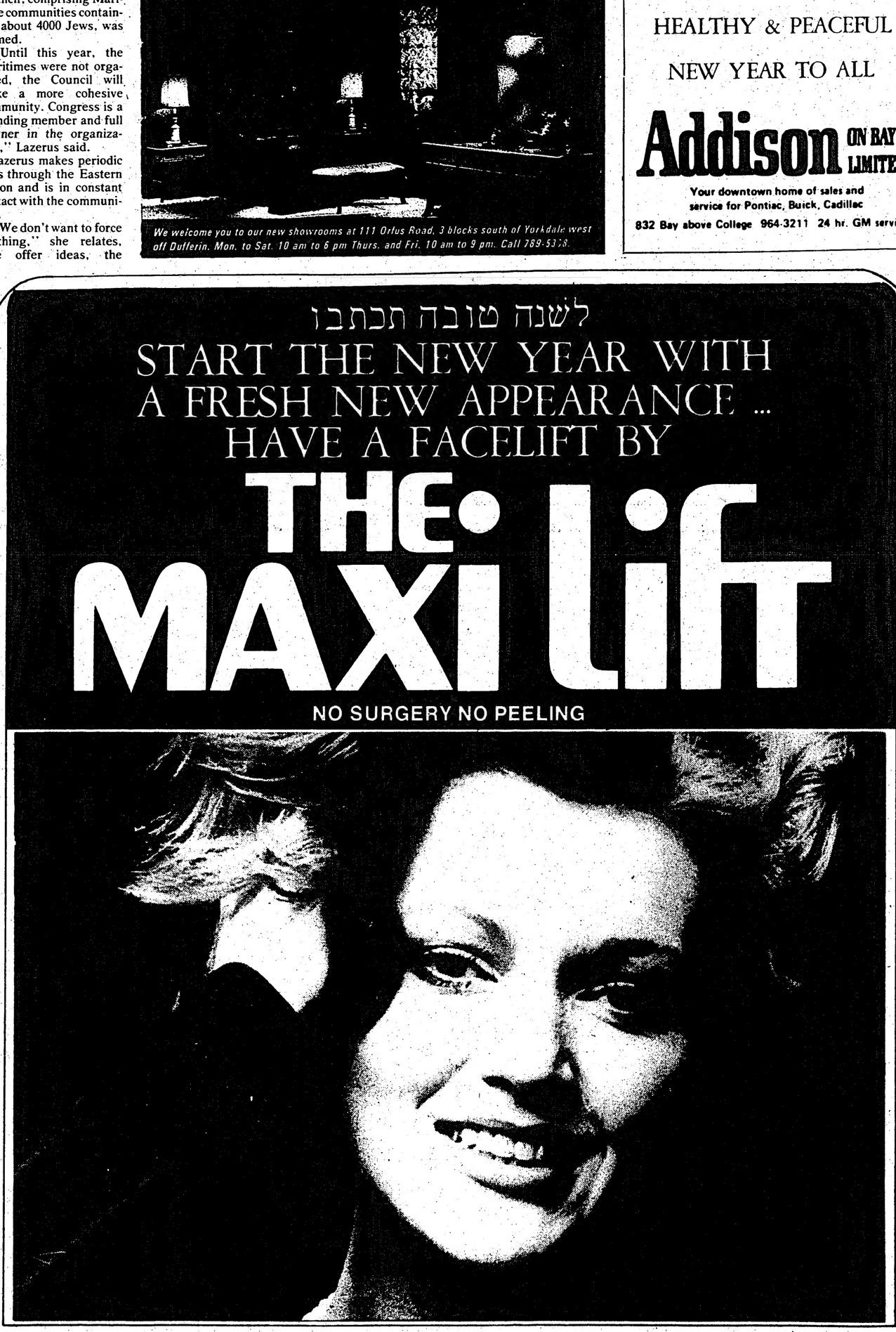

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Family togetherness big part of Rosh Hashanah

By Gabrielle Greenstein

Although the Jewish calendar year ends with the sombre reflective Tisha b'Av, the mood of the Jewish people is uplifted with the new year and Rosh Hashanah.

This holiday ushers in the 10 days of Penitence which end on the Day of Atonement. It is traditional to wear white vestments during the service. In our Mahsor (High Holy Days prayer book) we read it is the Day of Judgment, when the fate of each man for the coming year is inscribed in the Book of Life. The request for a "good year" is stressed in our prayers. The blowing of the shofar (ram's horn) is the distinctive feature.

At my parents' home the day after Tisha b'Av the summer was practically over. Mother, like Bubbie, began early preparations for the Yomtov which celebrates the birthday of the world.

Special sweets and delicacies were largely included in the menus. Homemade glazed citrus fruits and candied watermelon rind almost effortlessly appeared in mason jars. A bushelful of black plums soon became plum preserves.

During that time we small fry frequented the kitchen more than usual. Mother would say, "Would anyone care to taste?" We obligingly sampled the delicious preserve. She smiled her twinkly smile and knew we would no longer be underfoot. Her daily chores of the household and loving care of the family was never interrupted. The added preparations were smoothly included.

Erev Yomtov the prepared fruits and preserves filled strudel dough, tarts and cakes as only mother could make. Taiglach, honey cake and sponge cake were also baked. The challahs were baked round in shape. This is symbolic of life without end. It further expresses the hope of continuous health and the joys of life.

Shortly before Yomtov, mother and dad would briefly visit with parents, sisters, brothers, other relatives and machetonim. The personal exchange of loving good wishes for the New Year cast a warm glow that could never be diminished. The sweetness of mother's homemade preserves left with each was long remembered.

Rosh Hashanah eve was special. The silver candlestick and kiddush cups shone. Tapering candles looked majestic. The flames nodded as if to say "L'Shana Tovah!" The holiday meal was superb in the best tradition.

Attending shul was a beautiful family experience highlighted by the blowing of the shofar. After services the kiddush table at home was quickly prepared. Sweet wine, honey, round challahs, mother's home baked goodies, gefilte fish (homemade) and fruit bedecked the table.

Aunts, uncles, cousins and friends joined us. Greetings of "a guten yahr, a gesundte and freihliche." (a good year, healthy and joyous) and may we gather again next year, were repeated again and again. The kiddush was recited. The motzie was made. With every mouthful, praise was expressed. Mother blushed like a school girl. Some of the guests stayed for dinner.

After dinner it was time for Tashlich. This custom is observed on the first day of the New Year. Should the first day be on Shabbos, it would be observed on the second day. Prayers are recited near a stream or a body of water. The ritual is to "cast your sins into the sea."

The family walked to the bay for Tashlich. We little ones were told to turn our pockets out as though emptying them over the waters. One Rosh Hashanah my brother made a big display of turning his pockets out. Little sister stood by, hands clenched, on the verge of tears looking down at her coat. She had no pockets. Dad gently said "open your little hands over the water." She did so, sighed and smiled.

When my sister, brother and I married we went "home" to mother and dad's house for the Holy Days. As our family grew with the births of our children, we continued to go "home" for Yomtov. Our little ones basked in all the pleasures of being grandchildren. I sometimes wondered whether they credited their "gramps" for the ritual of the services at shul.

Grandma's food was special. Mother enjoyed every moment. Being together was a guten Yomtov.

Priests light fire to signal new moon — an illustration in the tractate 'Rosh Hashanah' from 1700.

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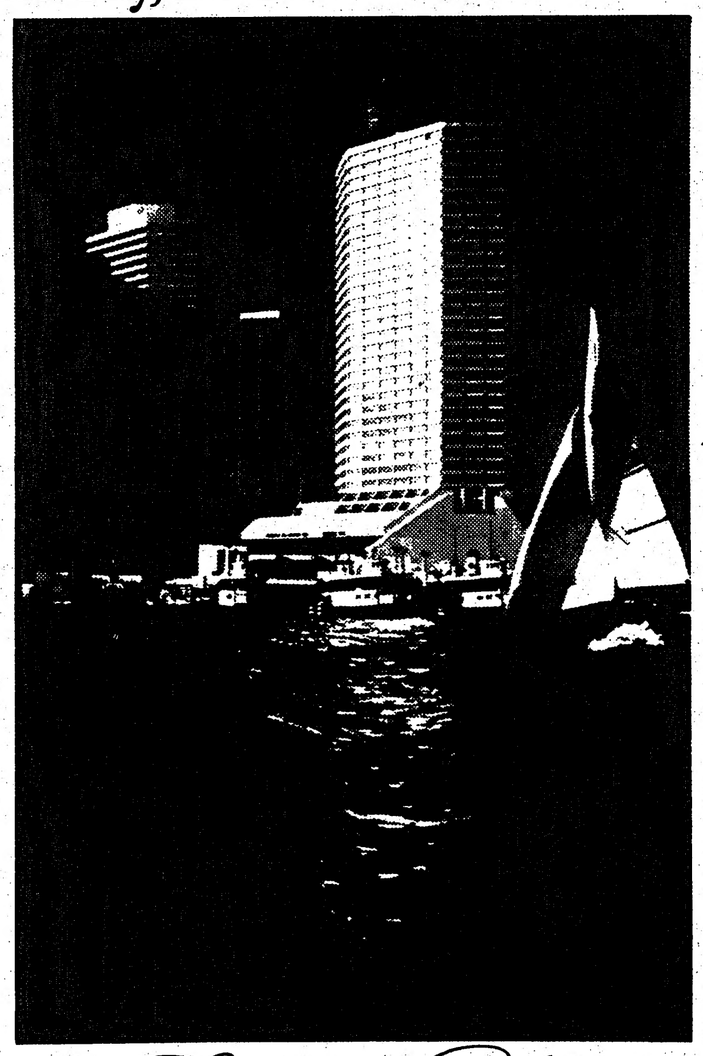

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HAPPY NEW YEAR

Letter from Jerusalem

Balance sought in saving landmarks while modernizing for today's needs

By Joseph Goldschmidt

The dust had not yet settled on the decision of UNESCO against Israel, professedly because of the archeological activities in the Old City, when the Municipality of Jerusalem deposited with planning authorities a detailed list and proposal regarding 108 buildings and sites that should be preserved from demolition.

Thus the struggle between the old and the new, rediscovering the very ancient and preserving for posterity what is just beginning to be a bit old and venerable, is in full swing. On the one hand, Jerusalem wants to make its great past a part of the living present, but it does not want to forget too soon the exciting century and a half of its development outside the Old City. It is felt that a balance must be found between the two.

It is true that we have more efficient means today to tell the time, than to look at the huge sun dial, high on an old building on Jaffa Street, its dial adorned with many astronomical details that were helpful to determine the exact times of prayer in the morning and the evening and the beginnings of the Sabbath and the holidays. Indeed it seemed to be a bit slow when I last looked at it and couldn't find out whether the sun or the dial are to be blamed for it.

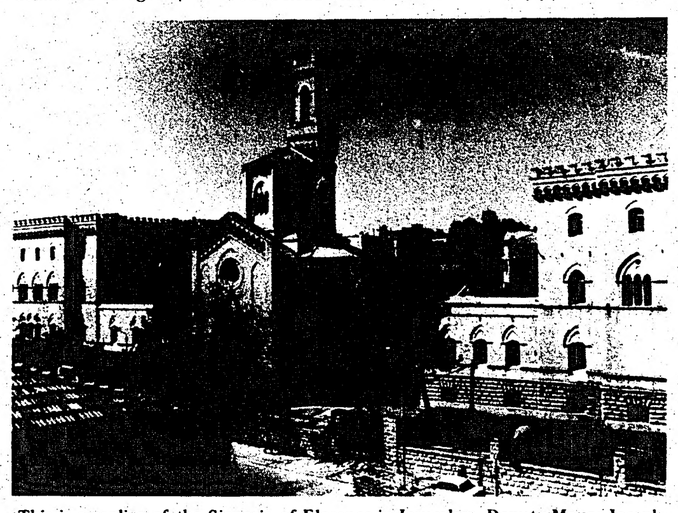
A few steps from there you come to the considerable complex of the Shaarai Zedek Hospital, still the second biggest active hospital in the city. But who called it by this long name 50 years ago? It was just "Dr. Wallach's" after that Orthodox doctor, who came from Germany and settled in Jerusalem before the turn of the 20th century — he was the hospital. Here he lived out his long life, giving up family life and everything else for the care of the sick. Here he fought the typhus epidemic and ravages of the First World War. It was here also that he established good relations with the British authorities when the mandate came, and here he died an octogenarian. True, a new Shaarei Zedek Hospital — a multi-million dollar project — is under construction, but it will never be "Dr. Wallach's," and the old timer can't imagine Jaffa Road without the old majestic hospital.

And there, in quite a different part, you are suddenly struck to find the replica of the Signoria of Florence standing proudly in Jerusalem. Yes, this is the "Italian Hospital" with its characteristic spire, long corridors and larger-than-life-size wards — in which no patients have been tended for many years. Nor could it be used as a hospital under present day conditions, and it is indeed a part of the Ministry of Education and Culture's offices. The Minister himself has his chambers in an old walled garden across the road in a building erected in 1885 by a German Templar named Frutiger who called it "Machanayim," as you can still real on the stone lintel over the entrance.

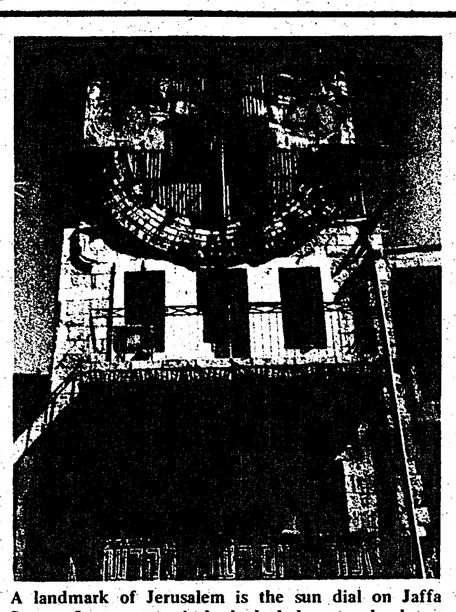
Thus, the pages of this proposal for conservation take you across the whole city and also across a century and a half of recent, living history. Here you find all the landmarks — ben Zvi's hut in Rehavia, Augusta Victoria Hospital looking down from Mt. Scopus, the Rockfeller Museum with its archeological treasures and many others.

Is Jerusalem to grow vigorously, removing many of these sites so rich and suggestive to the eye and the mind? Or, is it to become a museum city, with life flowing around but not through it. Make a compromise you will say, but what is a dignified, an appealing and an operative compromise in this vexed question?

Joseph Goldschmidt is deputy mayor of Jerusalem.



This is a replica of the Signoria of Florence in Jerusalem. Deputy Mayor Joseph Goldschmidt of Jerusalem writes how the city maintains the delicate balance between saving valuable landmarks and yet modernizing to keep up to date.



A landmark of Jerusalem is the sun dial on Jaffa Street. Its astronomical clock helps people determine the time for their daily prayers. (JNF photo)

לשנה טובה תכתבו

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Despite the evidence, divorce lawyer believes marriage will endure

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —

He is a daily observer of the social drama of marriage breakdown — adultery, mental cruelty, vengeance, inhumanity and the suffering of a relationship in collapse.

Yet Herbert Glieberman, 47, a Chicago lawyer, still is confident that marriage will endure even though divorce law, he says, is the fastest growing area of civil litigation and one out of three marriages are relegated to this fate.

So strong is his commitment to the institution of marriage that Glieberman has publicly advocated a compulsory, six-month, intensive, pre-marital course — drawing on the expertise of clergy, home economists, lawyers, doctors, bankers, and psychiatrists.

Herbert Glieberman, 47, is the author of "Confessions of a Divorce Lawyer." He was here for a conference.

Author of **Confessions of a Divorce Lawyer,** a breezy account of his lucrative, 20-year practice, Glieberman was in Toronto to conduct a seminar as chairman of the Family Law Litigation Section of the Association of Trial Lawyers of America, at their recent annual meeting.

The prerequisites of a marriage license should be something more demanding than a blood test, said Glieberman. Compulsory education would not lead to a rash of common law unions; on the contrary, it would strengthen those who are prepared for marriage, slow down those who are motivated by romance alone and cull out the "non-marriageables" — the pressured individual unequipped for mature, emotional relationships.

He attributes the spiralling worldwide divorce rate to "the theory of obsolescence. We are not recycling enough marriages; we're just putting them in the dump heap and grinding them up. Rather than choosing to direct changes in their marriages, couples choose to dispose of them."

A startling finding in Glieberman's practice is the significant increase in the breakdown of Jewish marriages. Primary grounds for divorce among his Jewish clients is the phenomenon of the "closet drinker" spouse — the wife. The Jewish woman with no direction, no outside interests, no vocation, he said, "tends to drown her sorrow with booze."

Over 25% of these and other marriages on the verge of divorce could be saved, he estimated, if couples were compelled to seek guidance before recourse to legal settlements. Many relationships, marred by sexual problems, psychological or vocational stresses, have been reconciled in Glieberman's law office.

Equally important is psychiatric support following the trauma of divorce. "Unless the divorced couple gets counselling to see what contributed to their breakup," said Glieberman, "the divorce epidemic will be carried with them into another marriage."

He described the "ferment in the institution of marriage" caused by changing sex role concepts and the growing acceptance of pre- and extra-marital sex. "The traditional roles of 'housewife' and 'breadwinner' have been wrenched seriously."

The younger generation, still opting for traditional marriages, said Glieberman, will work harder at enriching their relationships, "since they see that the alternative is misery."

Glieberman's own marriage of 20 years has survived, he explained, "because we both conscientiously work at it. In order for a marriage to stay vibrant, alive and vital, it has to be infused with new things."

He describes himself in his book as having "a mystical calling toward winning." A compulsive, combatitive, thorough, coldly-objective tactician he tries to out-manoeuver his opponents in the one-upmanship game of the divorce court.

Highly disciplined, he exercises daily, rises at 5 a.m., operates on a tight schedule, employing leisure hours to the study of applied psychology and games theory.

His first job paid him $20 a week; now he can command up to $50,000 a case, in his divorce practice — a profession that demands steel-cold objectivity and avoidance of emotional involvement.

"Sure I'll always have a booming business," he wrote in his autobiography. "Still, critics who feel that marriage between a man and a woman is an unnecessary institution, ignore the fact that it has survived thousands of years in one form or another for some very fundamental reasons.

"The most fundamental, I think, is that most men and women will always need a partner more than they need anything else."

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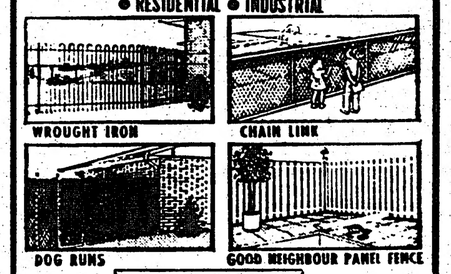

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Have legs distinctive character, just like features and palms?

The eyes, the face, the hands . . . all parts of the human anatomy which writers, poets and painters have used as a mirror of the soul. Maurice Carr writes about legs as mirror to the soul of the Israeli.

TEL AVIV —

You might think, if ever you give the matter any thought, that legs are not a particularly soulful part of the human anatomy. Hands, yes, indeed are full of character. All is written into the palm; but no one, to our knowledge, has ever picked up the sole of a foot to decipher the secrets of a person's fate.

The face, of course, is the window of the soul. Even the torso is profoundly spiritual; it contains the heart, the vital organs. But legs?

Well, this summer in Tel Aviv, legs have been revealed to us in all their spiritual splendor. We do not refer to the legs displayed on the beach. There they somehow lose their distinct personality in the general nudity. But on the streets, where there is rather less, if not much less nakedness, legs are legs are legs.

No, this is not a frivolous subject to write about from the bustling metropolis of an embattled country. It is noteworthy — we, for our part, have taken good note — that the barest of bare legs belong to our girl soldiers who sport the most mini of mini-skirts. The army regulation that requires skirts to be knee-length is disregarded. Over the years it was infringed inch by inch, more and more, until now nothing is left of it from the top of the thigh downward.

Here is a spiritual manifestation of protest and affirmation. Protest against uniformity, if not the uniform. Protest against the need for constant nationwide military preparedness to avert a threatened holocaust. Affirmation of youthful insouciance, come what may.

We would never have imagined it, had we not been presented with this opportunity for study wherever we go in Tel Aviv, but in fact no two pairs of legs are alike. There are, of course, fat legs and thin legs, short legs and long legs, straight legs and crooked legs, pale legs and swarthy legs, strong legs and wobbly legs. But within each of these categories, the variety is infinite.

Awe-inspiring is the procession of legs from infancy onward to the edge of the grave. Baby legs bending for the mouth to suck a big toe. Toddler legs. Coltish or filly legs. Sexy legs. Hairy legs. Legs overhung with pregnancy. Workhorse legs. Enfeebled legs. Misshapen legs. Tottering legs. Dying legs.

To tell the truth, the leg show which we have been witnessing throughout a torrid summer did not forcibly strike our conscious mind until a trivial incident caught our eye this morning. It happened on the corner of Allenby Road and Mikve Yisrael Street, which is thronged on a weekday.

A leggy young fellow in blue trunks, sleeveless red vest, open sandals, his dark jowl clean-shaven but sprouting a veritable beard on his mighty chest, ran into an equally young but legless Chasid; what we mean is that the Chasid's legs were invisible under his long black coat, and all but hidden from sight, also, was his drawn, pallid face, a mass of black hair with swinging earlocks.

A 'marvelous' little dance ensued as they stepped in unison, first to one side, then the other, glaring at each other in distaste, until finally they dashed — we swear to it, we saw it with our own eyes — right through each other, as if they were ghosts.

What was so leg-enlightening about this encounter? It just was. Suddenly we had a vision of Jewish legs wandering through the ages; dispersed around the world; climbing social ladders; forced to the knees; spreadeagled in pogroms; hoisted out of gas chambers into crematoria; returning to this Jewish homeland; trudging behind ploughs; operating the pedals of tanks and warplanes; legs amputated in battles past and still to come.

Soulful Jewish legs...

Maurice Seigel

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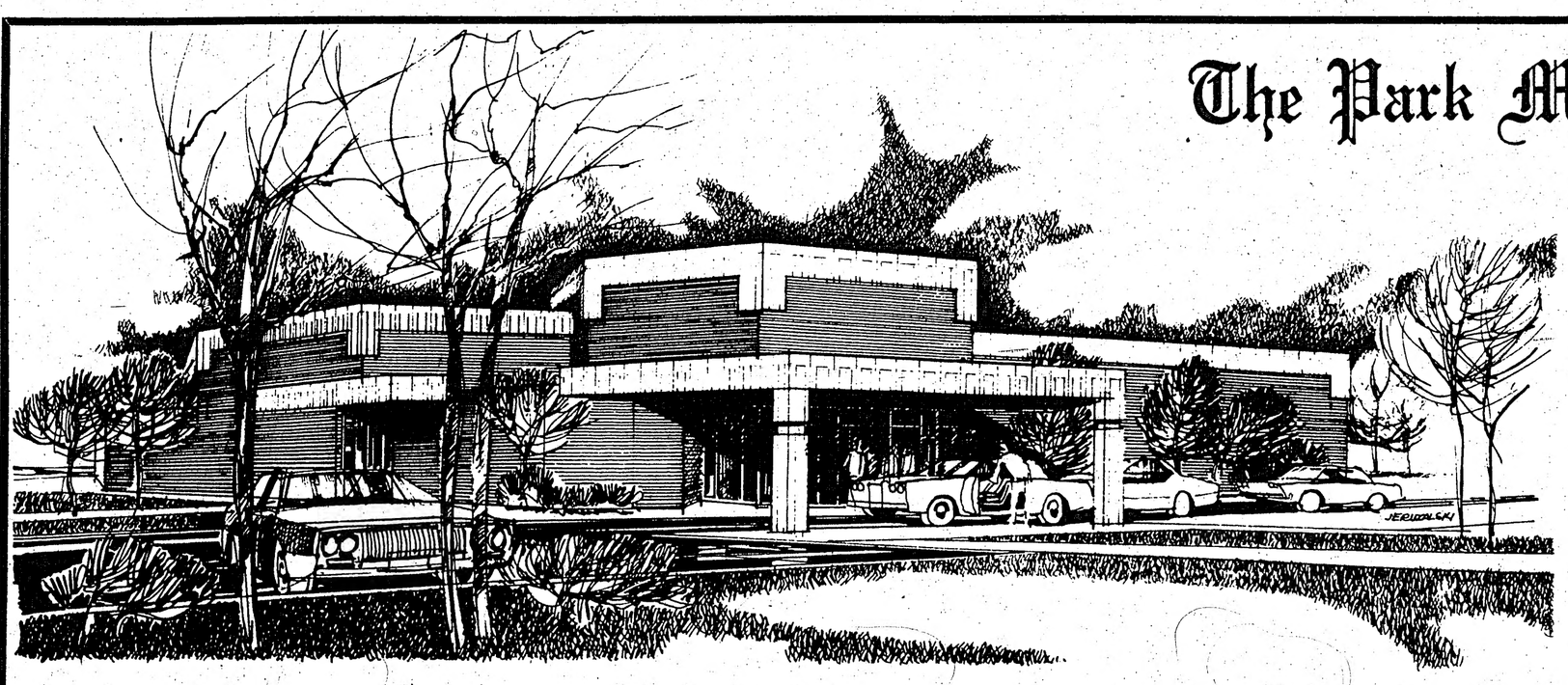

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THE BENJAMIN FAMILY

'More than mere political analysis'

Pnina Herzog completes anthology on late husband

By JACKIE MODLINGER

LONDON [JCNS] —

She may be a woman who dwells alone, a young widow of a mere 45 years, slight, soft-spoken, with fair, upswept hair, but when you observe that intense expression, those still waters run deep.

Pnina Herzog was in London recently for the launching of a book of speeches and writings by her late husband, Yaacov Herzog. Entitled **A People That Dwells Alone,** it is an anthology of the work of her late husband, and marks Pnina's tribute to him, for without her, there would be no book.

"I started as soon as I got up from the Shiva, I had an urge it must be done immediately or it would not be done at all. It would be a legacy to this generation and to philosophers and leaders the world over," says Mrs. Herzog.

She chose the title **A People That Dwells Alone,** "because it sounds good in both Hebrew and English; it is difficult to find the same title you can use in the two languages."

Yaacov Herzog was one of Israel's public luminaries. Both diplomat and philosopher, he held key positions in Israeli Government service, including minister plenipotentiary at the Israeli embassy, Washington; Israeli ambassador to Canada; and political adviser to the prime minister. The book embraces his speeches, debates and dialogues.

Pnina Herzog has had little time to adjust to the role of widowhood, for, during the last three years, she has been totally absorbed in collating the book, which she describes as "something of a problem, for my husband spoke extemporaneously — he had to see his audience and only then could he speak to them from the scholar's mind and heart. He had what you call here 'the gift of the gab.'

"A great orator and thinker, he wrote a great deal, but there were hardly any notes in the different office archives on his public speeches; I didn't have any writing, so it was a terrible shock — I lost both him and his ideas, and I wrote across the world for tapes or notes. The contacts were so varied — statesmen, politicians, teachers.

Pnina Herzog recently completed "A People That Dwells Alone," an anthology of works of her late husband, Israeli statesman Yaacov Herzog. (H. Kay)

"I felt that these had more than mere political analysis that had to be recaptured before it was lost. I was not looking for obits, but substance. The central theme of my husband's speeches concerns the Jews as a people set apart, with no parallel in the history of any nation."

Pnina Herzog may be the widow of the late Yaacov Herzog, but she's also someone in her own right. Take Pnina, the woman and her work. As she says "In a way I was afraid to stop working — it was a different world that took me out of my thoughts and sorrows."

Pnina Herzog, nee Shachov, was born in Tel Aviv, and went to Manchester, England, specifically to study for her degree as a pharmaceutical chemist. Mrs. Herzog is adamant about women and work: "A profession — absolutely." And it has certainly stood her in good stead.

"I have a profession, and I am used to work. We were married for 20 years, and I worked part-time initially, then had two daughters within two years; I was very busy, receiving, entertaining... we were both very young when we went to Washington; my husband was the youngest plenipotentiary at the hub of international life. It was a plunge into the making of international relations; Yaacov was on cordial and intimate relations with Foster Dulles, Eisenhower, Kennedy, Lester Pearson.

"One has a great sense of responsibility being in an embassy — you represent your people and your country; you have to always do right. It was quite a strain at times, particularly for Israelis, because our country has so many problems."

Despite her role as ambassador's wife, Pnina Herzog found time to keep up her studies. "When we went to the U.S. and Canada, I took the opportunity of doing a post-graduate course to keep up with the latest developments in public health, microbiology and pharmacology." It paid dividends, for "we came back in '63 and I worked at the ministry of health for nine years as assistant to the chief pharmacist in charge of illegal drugs."

For the last 2½ years Mrs. Herzog has worked full-time in the capacity of deputy head of the department of clinical pharmacology in Jerusalem. Her prime concern is iatrogencies — drug monitoring and the side effects of drugs.

With a small son of eight, whom his mother claims "is so like his father," full-time job, plus the research for the book, she still finds time for voluntary work, and is, in fact president of The Council of Women's Organizations in Israel.

Pnina maintains "it is very interesting that even women who have professions and work full-time give all their spare time to voluntary work. In Israel we work from 7:30-3:30, so there's still a long afternoon and...a long day. A working woman really works hards in Israel."

Founded in the early '50s, The Council of Women's Organizations was designed to represent Israeli women in international women's organizations. It is an umbrella organization for nine women's groups.

A hectic lifestyle, with virtually no let-up, careerist, voluntary worker, Pnina Herzog's very much mother and home-maker too. "My home is still a home; every Friday night we entertain students from abroad, who are studying in Israel — it is nice for them and for us." She may be a woman who dwells alone — but lonely — no.

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L'SHANA TOVA TIKATAVU

THE WHO, WHAT, WHEN WHY & HOW OF ELECTION FINANCES.

Who regulates election finances?

The Commission on Election Contributions and Expenses is a group of people responsible to the Legislature for the supervision and enforcement of the new Election Finances Reform Act. The Act makes provision for the province to pay certain amounts towards the expenses of the candidates. You are therefore, through your taxes, taking part in every election and you should be fully informed. The Commission are the people who will keep you informed.

What are the main objectives of the new legislation?

Firstly, to limit the amount which any person, corporation, or union may contribute to any political party, and so remove the possibility that wealth may influence any government or party in its policies. Secondly, to provide for disclosure to the public of those who contribute and the amount of their contributions. Furthermore, you may claim a tax benefit for contributions.

When can a contributor give?

A contributor can give at anytime, but is limited in the amount he or she can give. The breakdown is as follows:

In any year, any person, company, or union may contribute up to $2,000 to each provincial party. They may also contribute up to $500 to any constituency association, but their total contributions to all constituency associations of the same party may not exceed $2,000.

During a campaign period, that is, from the day the election is called to four months after Election Day, individuals, companies and unions are permitted to make extra contributions. They may give up to an additional $2,000 to a provincial party, and they may contribute up to $500 to any candidate as long as their total contribution to all candidates of the same party does not exceed $2,000.

Why is there a new Election Finances Reform Act?

The new Act will limit individual contributions and will make politics more responsive and involve more people in it. By controlling the amounts that can be spent on media advertising, it will help make political contests more even across Ontario.

How does the new Act affect you? Corporations and Unions? Candidates and Parties?

The Election Finances Reform Act will bring the financing of all Ontario campaigns out into the open. You will be able to see how much each candidate received, and how much was spent. If any candidate fails to follow the regulations involved, he or she can be fined or barred from running in the next election, or even have to give up their seat in the Legislative Assembly.

The Commission will publish, in the local papers, a summary of the total amounts each candidate raised and spent. A list of names and addresses of everyone who donated more than $100 to the campaigns will be available to you at the Commission's offices.

Both individuals and corporations can claim a tax benefit that will partially offset the costs of your contribution. This will reduce the amount of Ontario tax which contributors have to pay, and is quite separate from the credits allowed for contributions to federal political parties.

The table below shows the **tax credit** available to individuals. REMEMBER — this is a **tax credit** — not just a deduction. You can deduct it from the actual Ontario tax you would have to pay, not just from your taxable income.

Total Contributions	Maximum Credit	Credit Calculations
up to $100	$ 75	75% of contribution
$101 to $550	$300	$75 plus 50% of the amount over $100
more than $550	$500*	$300 plus 33.3% of the amount over $550

*the maximum credit of $500 is reached when total contributions in the year amount to $1,150.

If your total contribution to **all** registered parties, constituency associations and candidates is less than $100, you can claim a tax credit of 75% of the amount contributed.

This allows you to make fund-raising contributions at a relatively small cost to yourself.

The tax benefit for corporations works somewhat differently. It permits companies to make limited deductions from the Ontario portion of their taxable income.

Remember, no individual or company can claim a tax benefit resulting from their contributions unless they produce an **official receipt** for the amount contributed. These receipts are supplied by the Commission to candidates and party officials.

Further information is available by writing to the Commission at 151 Bloor Street West, Toronto M2A 1A2.

ARTHUR A. WISHART, Chairman,
for the Commission.
Published by the Commission on Election Contributions and Expenses.

'Talk of Israel can be dangerous'

Tunisia has closely knit and secretive community

By HARVEY ENCHIN

SOUSSE, TUNISIA — Ishmael sat across from me dressed in CARE package clothes of the sort my ship was unloading at this once squalid Tunisian seaport.

Foreign investment, much of it German, is changing the face of Sousse, a city of 15,000, equidistant from Sfax to the south and the northern capital of Tunis. White hotels are rising along the two-mile sand beach; the tourist office is crowded; Swedes, Germans and French sip mint tea at the sidewalk cafes along the palm-lined boulevard; the young and affluent dance to recorded music and drink champagne in garishly decorated discotheques.

We were served strong, sweet Arabic coffee as Ishmael spoke glowingly of Yasser Arafat, the PLO, the oil embargo and the hijacked plane sitting at Tunnis airport.

"Of course they'll get asylum," Ishmael says of the terrorists, "they're heroes here."

By tradition, the entrance ways of Arab homes are blue. The peeling brown paint of the door on which I was later knocking was the only indicator that what lay beyond it was a synagogue. There were no mezuzot. Stars of David or Hebrew characters.

A young woman approached from the house next door.

"Prayer is at seven," she said.

After explaining that I wished to speak to someone about the Jewish community of Sousse, she instructed that I meet Ruth at the Sousse Cafe at one in the afternoon.

The Sousse Cafe was filled with grimy men playing cards and smoking tobacco from water pipes. The rendevous did not materialize and I returned to Rachel's home.

"She always has coffee there at this time," Rachel said, putting on a sweater in order to accompany me.

We walked along the main boulevard and were joined by several other women who emerged from side roads and shops.

Arriving at the door of a modest home Rachel excused herself and left to honor a meeting with her fiance. I was escorted into a small room containing two beds and a table. There was a menorah on the shelf and a yahrzeit candle burned in the centre of the table.

"Ruth will be here soon," I was assured.

The first Jews came to Tunisia in Roman times, probably after the Roman conquest of Jerusalem in 70 A.D. Carthage was an important Jewish centre as early as the second century C.E. Jews were allied with the Berbers against the Arab invasion in the seventh century. The community enjoyed a golden age between the eighth and 11th centuries and gained political and commercial influence in the Middle Ages.

Jews of Thala in western Tunisia, 1953. (Shulman)

They numbered about 80,000 in 1948. There are less than 6,000 now.

"Shalom, I'm Ruth," a woman in her early 30s said as she entered and settled into a chair opposite me across the table. A younger girl flanked her right side and a suited man sat on the bed close to the wall. Another woman occupied a chair at the foot of the bed. My passport and credentials were scrutinized by all.

Ruth, speaking slowly and deliberately in French, said her Sephardic Jewish community was very poor. The only business in which the Jews had any interest was jewelry. Financial support is filtered through various Jewish charities to her and she uses such funds to ensure that the elderly community members are clothed, fed and sheltered.

The Jewish population of 360 is dwindling. The aged are dying and the young are leaving for the major centres of Tunis or Sfax in order to marry. Some are making aliyah. Those Jews who have accumulated some wealth use their resources to leave the country.

Aside from the synagogue previously mentioned, which is open on Mondays, Thursday, Shabbat and all major holidays, there is another older, poorer synagogue within the ancient, walled city. It opens only on major holidays. The community supports the two synagogues with its meagre financial resources.

The few young Jews of Sousse appear to have assimilated on the surface. They hold clerical jobs and opt for Western style dress. They speak Arabic and French.

"There are no distinctions between Moslem and Jew in the eyes of the government," Ruth said. She stressed the harmony that existed between the Jews and the Arabs. She said they were not victimized, persecuted, oppressed or plagued by any discriminatory practices.

Apart from her roles as community leader and spokeswoman, Ruth serves as the link between the Jewish community and worldwide Zionism. Under her direction passports are secured, funds procured and Jews who couldn't afford to do so otherwise are wisked out of Tunisia to Marseilles where arrangements are made for immigration to Israel.

Conversation became quite guarded when Israel or Zionism were mentioned.

One woman told of her 30-day imprisonment and $1,000 fine upon returning to Tunisia after visiting Israel.

It was later confided that talk of Israel can be very dangerous in Sousse. It could lead to imprisonment.

"After all this is an Arab country," a source said.

"We're a closely knit and secretive community," she said. "Yes, in Arab Tunisia there are hazards in being a Jew."

The elders of the community began drifting into the room to pray. It was the Mincha service. Their faces were sallow and their garments as tattered as the two siddurim lying near the yahrzeit candle.

Avram Cohen slept on the front porch, a newspaper covering his face to keep off the flies.

His daughter woke him respectfully and he sat up turning towards his garden of roses and carnations.

Strains of music could be heard coming from nearby Kibbutz Bror Chail, a Brazilian settlement where a Shabbat is danced away, but Moshav Telamin was quiet.

"There is only one day in a week devoted to sleeping on the porch in Israel," Cohen said, "and this is it."

Telamin, a religious moshav near Ashkelon, was settled by Tunisian Jews shortly after independence. Yemenite and Morroccan moshavim are in close proximity.

"In Tunisia I was the chief Rabbi of Djerba," Cohen said. Djerba is the largest and southernmost island off the Tunisian coast. It still has the highest Jewish population in that country. The village in which he lived moved en masse to Israel in 1949. It was not as a result of oppression, Cohen said, but of Zionism.

Why did you come to Israel?

"I'm a Jew."

But why did you come here?

"Where else should a Jew be?"

Although he said life was good in Tunisia, "...the town official wished me a good day every morning...", he is far happier in Israel than in his country of origin.

Cohen said many Jewish Tunisian immigrants came to Israel in 1956-57 when Habib Bouriguiba established the Republic of Tunisia and expressed solidarity with other Arab nations.

"We were all very poor in Djerba," he said, "we still are.

"I have no regrets. This is the land of the Jews and this is where I belong," Cohen said. "And you too."

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A Message from Rabbi Shmuel Stroli
President of Stroli's Kosher Meats and Food Center, Toronto

Dear Friend and Customer,

For almost twenty years Stroli's has established a unique rapport of mutual confidence and friendship with its customers. Because of this we take the liberty of bringing to your attention the basic facts about kosher meat and poultry prices which sometimes leave the kashrut observer perplexed.

This is especially the case when the shopper for kosher meats is confronted with all kinds of advertising schemes and statistics which do not reflect reality.

*Because for almost twenty years Stroli's has had a reputation as **the** center of kosher foods in Toronto, it is our duty to point out the facts so that the kashrut observant housewife and consumer will have the proper guidance in selecting kosher meats and poultry.*

At the same time we would like to make it clear that:

- *Our prices at Stroli's are right because we trim the meat so that no one has to dispose of fat and be left with half the meat originally paid for.*
- *Stroli's ribsteaks and other meats are completely trimmed of fat; no long bones are left. Nor do we add any fat to ground meat.*
- *All poultry sold at Stroli's is freshly slaughtered every day and federally inspected. We never sell poultry that has been held in storage. This is your guarantee of obtaining the best quality poultry.*
- *Stroli's does not have to resort to schemes and gimmicks to promote its products.*
- *At Stroli's you are always quoted the correct price for well trimmed, prepacked poultry, completely ready for cooking. All poultry is labelled with the aid of Stroli's computerized scales.*
- *Stroli's is not a section or a department of a general store. From the outset it has been a food center dealing exclusively in strictly kosher foods. As such, Stroli's is known throughout North America, Europe and Israel as an exemplary food center.*

When you shop at Stroli's you are assured of:

- *kashrut (mashgiach always on premises)*
- *best quality of federally inspected Grade A meats and poultry*
- *personal attention and best service*
- *getting exactly the quality of meats and poultry you expect*
- *correct price (no gimmicks)*
- *finest take-out food with a haymishe taste*
- *all Israeli products available in Canada.*

Only at Stroli's are all the cooks strictly orthodox and kashrut observant.

Stroli's will continue to serve the public as it has for almost twenty years by providing its clientele with the finest of foods.

לשנת טובה תכתבו

Rabbi Shmuel Stroli
President, Stroli's Kosher Meats and Food Center

3459 BATHURST STREET, TORONTO— TEL: 789-5333
650 SHEPPARD AVE.WEST, DOWNSVIEW—TEL:630-1745

Better mileage than comparable domestic luxury sedans. Below are other sound engineering reasons for owning a Mercedes-Benz 450SE.

The Mercedes-Benz 450SE Will the others ever catch up?

Mercedes-Benz has always engineered automobiles which are ahead of their time. Many of the engineering concepts that put these automobiles ahead were pioneered by Mercedes-Benz over 20 years ago. They are still not found in any domestic sedan.

The 450SE has moved Mercedes-Benz even farther ahead. It has developed the basic systems of the automobile to greater heights than any other sedan in Mercedes-Benz history. Will the other manufacturers ever catch up? Read the following. Then decide for yourself.

The 450SE looks as if it were designed in a wind tunnel, not a styling center. It was. Its aerodynamic design harnesses air-flow instead of fighting it.

On the *outside*, the 450SE Sedan is not as big as a full-sized domestic car. The only thing big about this Mercedes-Benz is the room inside. The 450SE is a five-passenger sedan with 20 cubic feet of trunk space. And its 21-gallon gas tank can give you about 400 miles of cruising range.

No wonder many engineers agree that this is the shape and size of the automobile of the future.

Aircraft construction

While the majority of the cars in North America still have the body bolted to the frame, the Mercedes-Benz 450SE has no separate body or chassis structure. Its panels are fused into a unit with over 6000 individual electric welds. It is this basic method of construction which allows modern jet aircraft to have the enormous strength necessary while still maintaining their light weight.

Safety first

The structure of the 450SE is the latest in a series of Mercedes-Benz patented safety developments. It is designed so that the front and rear sections absorb force in the event of an impact, to help the passenger cell remain intact.

Even the gas tank is different. It's mounted over the rear suspension of the automobile. The tank is then surrounded by steel bulkheads. Now think about the location of the gas tank in your car.

The filler neck is located on the side and has been designed to pinch itself closed in the event of impact. Other manufacturers may be forced to alter their gas tanks in the future. With the 450 Series, Mercedes-Benz did not wait for pending legislation.

Performance and mileage

Underneath that purposeful exterior there is a unique engine. There isn't another like it in any other make of passenger car in the world. This fuel-injected overhead-cam V-8 is little bigger than the average domestic six-cylinder engine and about 40% smaller than the average-sized domestic V-8. But because of its efficiency, with this reasonably sized V-8 you don't pay a performance penalty to get good gas mileage.

The best handling Mercedes-Benz Sedan ever

The best way to appreciate a 450SE's handling advancements is to compare your car to a 450SE.

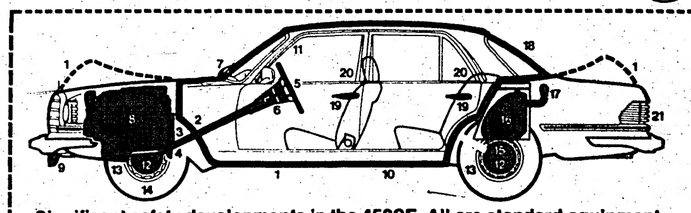
Each wheel on a 450SE is suspended separately. So, unlike *all* domestic sedans which continue to have the same basic wagon type rear axle they have had for decades, the suspension of a 450SE is fully independent. This system is completely different and allows the standard radial tires to stay mated to the road where they belong.

Mercedes-Benz goes to great expense and effort to initiate new suspension developments. They can spell the difference between accident and incident. Ahead of their time? Unfortunately, for other sedan owners, years ahead. Owners of the 450SE, however, can call on these developments right now, and every time they take the wheel.

For a full descriptive brochure, with more details and pictures on the 450SE and other models, please write Mercedes-Benz of Canada Limited, 849 Eglinton Ave. E., Toronto, Ont., M4G 2L5.

One final thought. Today, when more than ever everyone is searching for lasting value, a Mercedes-Benz 450SE makes good sense. After all, an automobile which is years ahead of the rest today is far more likely to hold its value while the others are trying to catch up tomorrow.

Mercedes-Benz



Significant safety developments in the 450SE. All are standard equipment.

You will find some of them in other makes. But Mercedes-Benz believes that any car built for modern driving conditions should have them all.

1. Crushable extremities/rigid passenger cell
2. Collapsible steering column
3. Variable ratio, servo-assisted steering
4. Steering box location
5. Safety steering wheel
6. Deformable steering hub
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8. Fuel-injected overhead-cam engine
9. Halogen fog lights
10. All-welded construction
11. Aerodynamic rain channels
12. 4-wheel disc brakes
13. Radial tires
14. Zero steering offset
15. Independent rear suspension
16. Steel-encased fuel tank
17. Side safety filler neck
18. Self-cleaning rear glass
19. Safety cone door locks
20. Fully padded interior
21. Self-cleaning rear lights

Bring this to your Mercedes-Benz dealer. He'll give you the details of the 450SE safety story.

Mercedes-Benz of Canada Limited

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'The End of an Era' relates the moving story of the legendary Reb. Itshe Meyer Korolnek

These are excerpts from the chapter entitled, 'The End Of An Era,' part of a volume "In Memoriam – Reb Itshe Meyer Korolnek" edited by Nachman Shemen, a Toronto writer and Canadian Jewish Congress official.

On the first night after the **Shive'ah,** at the completion of the seven days of mourning, I put on Reb Itshe Meyer Korolnek's record on my hi-fidelity set to hear once more the voice of the well nigh legendary **ba'al menaggen,** the sweet singer and man of affairs. I felt an inner urge to hear him in the Polish-Jewish accent and sweet melodiousness, to hear the voice which captivated and enchanted me on the first Yom Kippur in Toronto.

I had heard for the first time Itshe Meyer Korolnek's **Ya'alehs** and **Kee Heeneh Ka-homer** (prayers and chants of the **Kol Nidre** service) more than 40 years ago, and with great enthusiasm I thought then of the text, "Behold, when the singer sang, the spirit of the Lord was upon him": such sweetness, such a flavor of a **ba'al tefilah,** a precentor of prayers. Such liturgical sweetness was a rarity even in the **Shtetl** (little town) of long ago. Reb Itshe Meyer Korolnek was blessed with a sense of cantorial music, with his voice, with his emphasis on special prayers. His **Ranenu Zaddikim** (a liturgical piece) melted in all your limbs... Pity that so little was rescued from oblivion. Who will repeat his songs? Who will be able to sing his **Shomer Yisrael** (Guardian of Israel; from the daily service) or other folksy **recitatives?** Who? That remains a great question.

How good it is when one can repeat the song and listen to the melody of a man to whom one was close all of one's life, and at the same time have the feeling that with this song one accompanies him to the Temple of Eternity.

* * * *

Reb Itshe Meyer Korolnek, of Blessed Memory, arrived in Toronto on the eve of the Feast of Weeks, 1910 — four years before the outbreak of the First World War. The atmosphere in Europe was already filled with gun powder. The Jewish position under the Czar, amidst revolution, pogroms, and assaults, was precarious. Jews realized the need of flight in order to seek a livelihood in the greater world, and Reb Itshe Meyer resolved to emigrate to Canada and seek his fortune in the Dominion.

The years proved difficult for the new arrivals in Canada. The question of a livelihood was a severe one. But he was not lost. He began to work for a dollar a day, six dollars a week; and when his boss started to reprimand him regarding his too frequent attendance in the synagogue, **davening** with a **minyan,** quitting too early on Friday, Reb Itshe Meyer left him, and began to seek his **parnosse** (livelihood), peddling, etc. With his strong will, he found a way, began to deal in bottles, involving his wife and in-laws in the work.

After years of effort, he developed a very fine business, and Baldwin Street became the centre of the Korolneks. Bent down with work, he had the will, and was blessed with a healthy body and a sound mind, clinging to the principle of the love of labor as enunciated in the **Ethics of the Fathers.** This characteristic trait was manifest in his youth as well as in the later years. He showed great strength in old age up to his four-score... The business grew, the process of washing bottles had ended; his sons opened new sources of business, and Reb Itshe Meyer himself found his place in the process of new business developments. In addition to this characteristic, one needs to add yet another trait which we saw in him: Well known is the ancient Talmudic adage: "Follow the customs of the city" (Gen. Rabba, 48.14). Reb Itshe Meyer yielded; in place of the old kaftan and polish cap, which we were accustomed to see, he put on a short jacket, a worker's cap, and began to speak English.

* * * *

In the midst of his greatest preoccupation and struggle for his own economic existence, Reb Itshe Meyer occupied himself with the community, the founding of various societies, the organization of a **Kehillah,** (the organized community), **Shohetim** (ritual slaughterers) and **Shechitah,** the completion of the purchase of a cemetery, which the late Reb Joseph Cooper had

Reb Itshe Korolnek, (with beard) attends with his family the laying of the cornerstone of the Bathurst–Patricia guilding of Eitz Chaim in 1970. In the background (from left) are Philip Givens, Joseph Tanenbaum, then Eitz Chaim president, Charles Elbaum and Abe Bleeman. The Reb's grandchildren are in foreground.

bought in Roselawn in 1908.

In the very midst of the First World War, in the summer of 1915, a group of immigrant Jews from Poland had resolved to organize the educational institution which later became known as Talmud Torah Eitz Chaim; Reb Itshe Meyer was among the few founders, and remained all his life connected with that institution. He even influenced his family to remain identified with Eitz Chaim, this veritable Tree of Life.

In 1917, there was purchased — at the initiative of Reb Itshe Meyer and the above mentioned Reb Joseph Cooper — a building on D'Arcy Street. There was no money for the first down payment, so Reb Itshe Meyer loaned the first thousand dollars, probably borrowing the money from others, not having such a large sum of money himself. As only he could, he led a "parade" to the new building, made a strong "appeal" and at one stroke collected the sum (gathered in dollars and cents) of $2700, and thus one went from strength to strength, until August, 1920, when there arrived, as the Rabbi of the community which Reb Itshe Meyer had founded, the illustrious Rabbi Judah Leib Graubart, who revised the curriculum, increased the faculty, engaged a principal, and thus there came into being an institution, glorious and renowned. Similarly, the fund-raising committee was enlarged, and a campaign for pupils and funds was conducted. A board of education was organized, its function being to follow the curriculum adequately.

It was no easy matter for him to join the two things: Kehillah and Talmud Torah, rabbinate and education. Conflict and dissension became routine, but Reb Itshe Meyer was not one to be deterred. He was the object of attacks in voice and print. Meetings were called in opposition to the Kehillah which he led. He was even assaulted physically, but the dictum of "Fear on man" was ingrained in him, and nothing deterred him from securing the authority of Rabbi Graubart, not losing at the same time or endangering the existence of the Talmud Torah. For a period of time, he achieved his goal: Rabbi Graubart was recognized as the Chief Rabbi of Toronto, and among the Stashever (his townsmen) as their Rabbi (d. Wed. eve., Heshvan 2, 5698 — Oct. 6, 1937). The Talmud Torah progressed both numerically and pedagogically. This cornerstone of Torah education stood on 68 D'Arcy Street for three decades.

* * * *

I found my second home at the Korolneks,' until I joined the Talmud Torah staff, and did not want to exploit the friendship for personal gain.

* * * *

There were people who saw in Reb Itshe Meyer the severe, angry, stubborn man. We, in the Talmud Torah, saw him in an entirely different light and whenever we, the teachers, had some grievance, or had something to complain about, we immediately went to him, and he, precisely he came to us without delay, heard us out, always taking a sympathetic attitude to our demands.

* * * *

The masses attended Reb Itshe Meyer Korolnek's obsequies, according him the last honors. Everyone felt that with his passing, an era had come to an end.

A healthy, happy & peaceful New Year
to all our relatives and friends
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Wish their family and friends
a happy, healthy and peaceful
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Prof. Lermer member 'without identity' of Quebec Education Council

By MEL SOLMAN

MONTREAL — On Quebec's Superior Council of Education sits a prominent member of Montreal's Jewish community, Prof. Arthur Lermer.

If the position he occupied were merely "member without portfolio," it would be tolerable.

Thanks to obsolete sections of the British North America Act, he is member without identity.

Since the Superior Council of Education reflects the Quebec educational system as outlined in the BNA Act, the Council consists of 17 Catholic members, seven Protestants and one member who is neither Catholic nor Protestant.

Professor Lermer is the "neither".

His predecessor, also a "neither", was Prof. Perry Meyer who is now chairman of the executive of the Canadian Jewish Congress.

"Although these divisions along religious lines may appear to be obsolete," commented Prof. Lermer, it is something that cannot be changed until the BNA Act itself is amended.

"In spite of these divisions," he continued, "opinions of the Superior Council usually carry across denominational lines. It is a very enlightened body, progressive in its thinking and it is no wonder there is so much respect for it in the province of Quebec."

The main function of the Superior Council has been to thoroughly evaluate all levels of education from elementary through to night courses for adults and to report on the flaws which may appear in the system.

In other words, it acts as a body of educational ombudsmen. As a separate entity completely independent of the Department of Education, it plays the role of intermediary between the public and the minister of education.

Moreover, the minister does not consult the Superior Council merely by choice. It is mandatory for him to seek its advice on every piece of legislation and major bylaw pertaining to education.

The Superior Council, far from only giving advice, moves around the province garnering the opinions of administrators, teachers, parents and students as to the improvements they would like to see instituted in the schools.

When asked whether he was looked upon as the representative of the Jewish community, Prof. Lermer replied, "Like the other members of the Council, I try to look upon the entire field of education as it concerns all citizens of Quebec. However, when problems concerning the Jewish community do come up, I serve as liaison figure."

He explained that through his accessibility to the Department of Education, he was able to re-assure Jewish citizens in their concern over Bill 11, The Official Language Act.

He said that certain clauses of Bill 22 had been badly misinterpreted by the Jewish community as being far more rigid than they were.

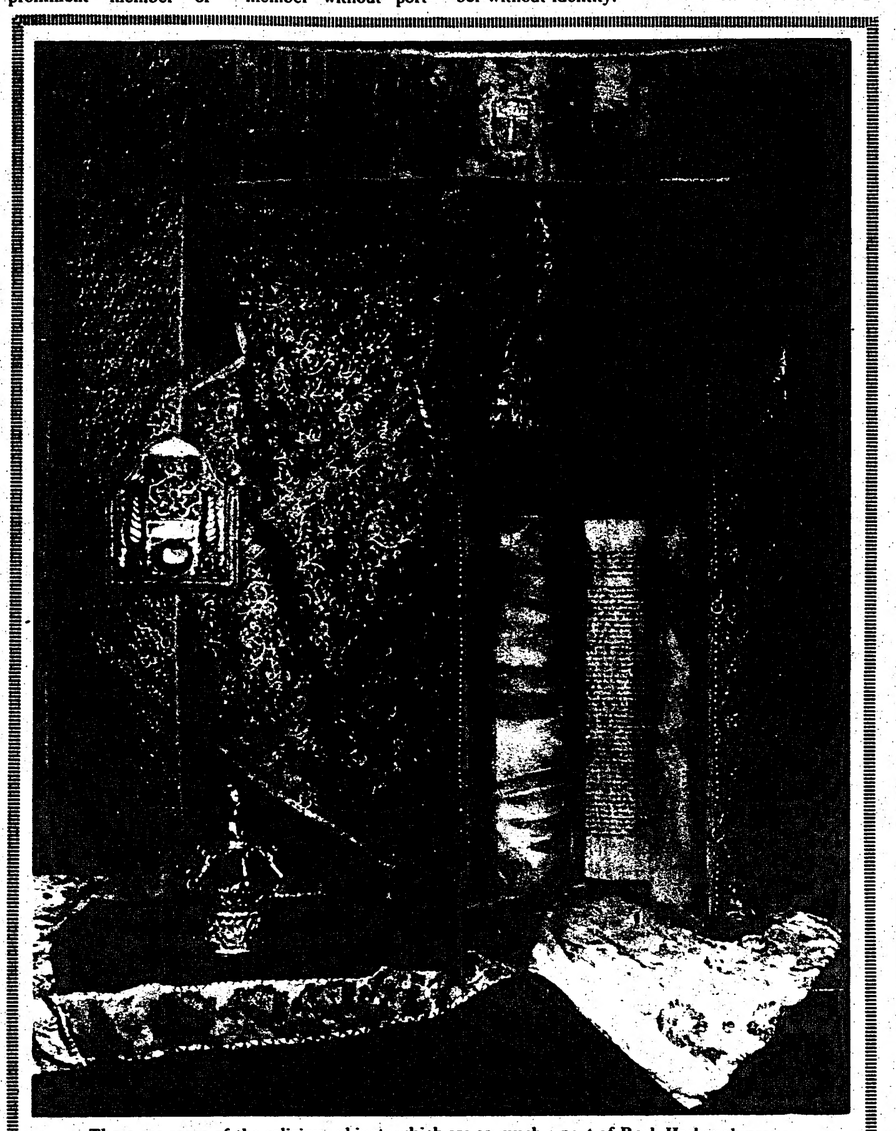
Asked whether he had any personal theories on education that he might bring forth through his membership in the Superior Council, he replied: "In an indirect way, yes. I strongly believe in Jewish indentification with wide integration in the Quebec scene.

"At meetings of the Council," he said, "I have expressed my belief in bilingualism while at the same time expressing my understanding and support for the aspirations of French Canadians in securing and developing their culture."

He noted that in his native Poland, his father was perfectly at home in both Polish and German and this in no way prevented him from speaking Yiddish.

"I believe we are moving towards a more multilingual, cosmopolitan form of society," he observed. "My hopes for the future include a public school system not divided along religious lines."

His conclusion was that once residents got over the fear that learning both languages would be at the expense of their mother tongue, they would see clearly what enriching possibilities lie ahead for Quebec in the North American context.



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Death has become fashionable subject so far as publishers are concerned

By BERNARD BASKIN

Judaism has always looked upon death in a realistic manner

HAMILTON —

Suddenly, death has become popular. A subject that was once taboo is now widely discussed. Seminars on the theme are eagerly attended and university courses in thanatology are over-subscribed. An increasing number of social scientists have been studying the reaction to death in modern society — especially in hospitals.

Publishers, usually quick to discern a trend, have jumped on the bandwagon: A current bibliography lists 2,600 articles and books on the subject of death and dying that have appeared in North America over the past three years.

Rabbi Bernard Baskin

When Stewart Alsop, columnist for **Newsweek,** wrote **Stay of Execution** — luminous commentary on his feelings and attitudes about his terminal illness — it became a best seller. Ted Rosenthal's poetic search for meaning on his approaching death **How Could I Not Be Among You?** was transformed into a successful and well-advertised TV program. A book that came to my attention not long ago, **The Story of Josh,** by Marcia Friedman, is the poignant account of the courage and grace displayed by a 21-year-old student, incurably ill with a brain tumor. Evidently, the publisher anticipates a large and concerned readership.

All of this is a far cry from the time, just a few years ago, when North American society seemed engaged in an elaborate conspiracy to deny the existence of death. The very word was anathema. Our entire culture was engaged in the exaltation of youth and youthfulness — sex, beauty and fun were the paramount concerns.

Evelyn Waugh, in her satire **The Loved One,** and Jessica Mitford, in **The American Way of Death** had a field day with our obsessive need to sugar-coat, sidestep, camouflage and avoid one of the incluctable facts of life.

Why has the idea of death achieved new respectability? Why are we now willing to forsake the illusion that death is only something that happens to other people?

Perhaps it is a reflection of a new honesty now pervading society, a distaste for the artificial and phony. A desire, expressed initially by young people but now more widespread, to confront reality, without sham or shame. However, a psychiatrist friend was quick to caution that the "new openness" about death is often more empty rhetoric and outer bravado than true maturity. After all, sexual repression hasn't been abolished despite an unprecedented candor about sex in our time.

It is the result of the pioneering efforts of a group of doctors, notably the work of Elizabeth Kubler-Ross, a Swiss-born psychiatrist, who came to the United States in 1958, and whose ground-breaking study **On Death and Dying** has sold a half-million copies.

She found that the dying need and want to share knowledge of their impending death, and that doctors, nurses and social workers, usually regarded as professionally able to help the dying, need as much counselling about their own fears and anxieties as others. In a widely accepted analysis of the death process she enumerates five psychological steps through which the dying person passes: denial, anger, a process of bargaining, depression and acceptance.

It grows out of a reaction to our capacity for mass destruction. The aforementioned Dr. Kubler-Ross wrote recently: "It was Maidanek — with its gas chambers and by then empty barracks...which ultimately led me to study death and dying. It was the train loads of baby shoes, taken from the victims, the boxes of jewelry and women's hair that led to the ultimate questions: What is man? Where was God?"

The rampant violence in our time, especially the assassination of popular and powerful world leaders, brings home an awareness of our own mortality. What has been called our "vaudeville of despair," our uncontrolled, emotional outpouring of grief at the death of leaders, indicates that the message of our own vulnerability has dramatically been imparted.

There is the growing feeling that there was something of inestimable value for the dying person as well as his family when he expired in his own bed surrounded by loved ones and comforted by the familiar rites and symbols of his religion. We are disquieted by the grim vision of death without dignity in a setting of technological advance and religious decay.

Philippe Aries, in **Western Attitudes Toward Death,** a study from the Middle Ages to the present, asserts that our best hope might well be "to regain the naive confidence in Destiny which had for so long been shown by simple men when dying."

In a recent wide-ranging anthology **Jewish Reflections on Death** edited by Jack Reimer more than twenty contributors, in short essays, analyze the Jewish approach to death and the problems of dying.

They differ widely in their insights, but all acknowledge that Judaism has always looked upon death in a realistic manner, that the traditional laws provide order and structure to grief and that the consolations of God, community and family have always mitigated the trauma and anguish of death's blow.

Finally the prolongation of life, the possibility of a scientific breakthrough involving genetic manipulation, the grafting of new organs, a miraculous drug or elixir to grant us added years and other startling techniques now in the laboratory stage have introduced a longing for immortality.

In **The Immortalist** Alan Harrington suggests a crash program to make life without death a reality. He envisages the time, before the year 2000, when a scientist will shriek "eureka" as the new secret is discovered — provided we don't destroy ourselves before the magical moment.

Rabbi Baskin is spiritual leader of Temple Anshe Shalom, Hamilton.

Mount Scopus centre opens

B'nai B'rith Hillel Foundations commemorated its 25th anniversary in Israel last week with the opening of a $1 million Beit Hillel (Hillel House) on the Mount Scopus campus of The Hebrew University.

President Ephraim Katzir headed the list of government and educational dignitaries participating in dedication ceremonies of the three-story building constructed of Jerusalem stone and located opposite the Truman Peace Institute in the heart of the rebuilt campus.

The new student centre, which includes an auditorium, library and chapel, along with classrooms, lounges, a game room, music room, dining facilities and other features.

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New Jewish home for the aged will be located on one and half acres in downtown Hamilton

By MOURA WOLPERT

HAMILTON — City Council has approved a Board of Control recommendation that the proposed Jewish Home for the Aged be located at the downtown site of York and Hess Streets. The matter will now have to go to the appropriate government bodies for final approval but Sam Smurlick, chairman of the Committee for the Home for the Aged, is hopeful.

"We will have to do a little bit of persuading and appealing," he says, "but we hope to get some decision within the next couple of months. I feel we should be able to undertake the (fund) drive by September."

Several sites were under consideration but hopes centred on the 1½ acre downtown location, which became available when the Board of Education changed its mind about using it for a school for retarded children.

"The provincial government particularly likes the idea of a centrally located home," says Jewish Social Services director Sheila Burman, who is confident of government approval now that the city has cleared the way. "The location is ideal. It can serve as a drop-in centre with all kinds of activities for the elderly and it is within walking distance of the new main library, the market and Eaton's, convenient for both residents and visitors. Also, there is room for growth, both up and out."

New apartment developments in the immediate neighborhood will make it easier for elderly people living in the area to take advantage of activities in the home. Also, the Orthodox Hess Street synagogue across the street, with its mainly elderly members, has suggested a reciprocal arrangement by which the tiny congregation puts its old building at the home's disposal in return for the use of its new chapel.

Sam Smurlick of the committee for Home for the Aged.

Dr. J.J. Shekter, president of the Hamilton Jewish Federation, which is sponsoring the project, has proposed the establishment of a planning and research committee to investigate specific requirements for the home. Mrs. Burman agrees. "We are not going to rush into this blindly. We'll be taking advantage of all existing resources and consultants."

Happiest of all is Ludwig Benario chairman of the ad hoc committee which first studied the feasibility of the project. Long a dream of his, the home "was a thing which seemed absolutely impossible only two years ago." His obstinate refusal to abandon the idea paid off. "I am absolutely delighted. This will be the pride of our Jewish community, I promise you!"

Cost of the home is estimated at about $1.5 million and Smurlick, a former chairman of the Hamilton Urban Renewal Committee and for many years active in community developments, hopes to have a campaign where contributions can be made over a period of three to five years. "The time is ripe for this kind of effort. "We've been testing the feeling of the community with a sort of mini-campaign and I am very pleasantly surprised at the response we received."

However, he sounds a note of warning:— "I am very anxious to get going — before costs go out of sight!"

Issue volume one of university Bible

JERUSALEM — Twenty years after the idea of the Hebrew University Bible Project was first raised, the project team is now celebrating the publication of the first volume of the Hebrew University Bible, with the appearance of the Book of Isaiah, Chaps. 1-22, under the University's Magnes Press imprint.

The choice of the Book of Isaiah as the first book to be studied within the framework of the Bible Project was made at the time because of two main considerations: first, the discovery of the complete Isaiah scroll — one of the famous Dead Sea Scrools — in our generation; and second, the particularly intriguing problems posed by the ancient versions of Isaiah, especially the Greek Septuagint, embodying tradition and interpretation from the period of the Second Temple.

This first volume bears eloquent testimony to the immense effort invested throughout two decades of preparation. Each page includes the Hebrew text of the Bible according to the Aleppo Codex, considered to be the most ancient complete manuscript of the Hebrew Bible, recognized as authoritative by Maimonides, the greatest legal authority of the Middle Ages. The text is set in beautiful Koren typeface, marked with vocalization and cantillation marks, complete with the **Massora**, an exact replica of the ancient manuscript. This is altogether the first time that a Biblical manuscript has been printed together with its original **Massora.**

Underneath the section of the text four separate units adduce all the documentary material drawn from ancient Biblical versions, the Dead Sea Scrolls and Rabbinic literature, Mediaeval Hebrew manuscripts, and Massoretic minutiae. At the bottom of each page two sections of notes, in English and Hebrew contain the interpretation of the material as suggested by the editor of the Bible project. The material is printed in the manifold languages of biblical transmission; apart from Hebrew: Greek, Syriac, Latin, Aramaic, etc.

The Bible project is the first enterprise of "team research" ever set up in the Hebrew University within the field of Jewish studies, and it remains the central scholarly project in this area. Its initiator and editor-in-chief is the Semitic philologist and Bible scholar Prof. Moshe Goshen-Gottstein, chairman of the Department of Ancient Semitic Languages. The other members of the editorial board are Prof. Chaim Rabin, of the Dept. of Hebrew Language, and Prof. Shemaryahu Talmon, of the Dept. of Bible, newly elected Dean of the Faculty of Humanities. The team is made up of 15 senior researchers in the fields of Semitics and Classics, Rabbinics and Biblical Philology.

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Father's business experience and son's enthusiasm complemented each other as major industry built

When jewelry firm moves into new premises work force will pass 500

By MARCIA K. TATOR

TORONTO — The generation gap has worked to the advantage of Edward Abrams and his son Lorne, co-founders of the Toronto-based manufacuring firm, Rembrandt Jewelry Limited. Here is a classic case of the combining of the knowledge and business acumen that comes only with experience and maturity, with the ambition and enthusiasm of youth, to create a thriving enterprise.

Rembrandt is Canada's major producer of charms and commemorative jewelry, and may indeed be the largest of its kind in North America. Its products are sold throughout the world.

Founded in 1965, with a minimal capital investment, the company has come a long way from its modest beginning in 2,500 sq. ft. of production space with a staff of eight.

Edward and Lorne Abrams are natives of Toronto, where their business is located. The family is a member of the Shaarei Shomayim Synagogue and has been involved in Jewish community activities.

Edward Abrams was born in Toronto about 60 years ago. He has been in the jewelry manufacturing business since his first job. By the 1950s he was a partner in Canada's foremost charm manufacturing company. He is past director of the Canadian Jewelers Association.

Lorne Abrams has been in the business with his father from the time he finished school. He is a director of the Toronto District Jewelers' Association, and the Canadian Jewelers' Association, and sits on the board of directors of Ecco Jewelry Limited of Great Britain. Rembrandt's major link with the European market.

Three generations of Abramses are involved in the business. Edward Abrams' father, Abraham, who recently celebrated his 90th birthday, works five days a week at Rembrandt, with his son and grandson. To mark that 90th birthday, the Rembrandt employees took up a collection to raise money for a gift for the senior Abrams. On his suggestion, the money was used to buy a wheelchair for the Baycrest Centre for Geriatric Care in Toronto. The Centre has been a long-time interest of the family.

The years of experience in the jewelry manufacturing business lead Edward Abrams to believe, in the late 1950s, that there was a potentially much larger market for charms than simply fad jewelry, if certain marketing and operational policies were pursued. He felt that if the sentimental and personal values of charms were promoted they could gain extensive popularity.

At the age of 50, as he himself pointed out, a rather advanced age for making such a move, with barely enough capital to cover the high initial costs of a factory, equipment and production materials, Edward Abrams set up his own company. His son joined him and together they founded Rembrandt Jewelry Limited in 1965.

To Edward Abrams, Rembrandt was "just an operation" and his aim was quite simply to "just make a living," doing what he wanted to do. His son's decision to become involved in the enterprise and the subsequent involvement with a young group of people gave him, he said, "more to look forward to." Add "an accumulation of things done right," and the business grew.

The first few years were difficult while the Abramses devoted all their time and energy to breaking into the market and establishing a firm sales base.

The year 1973 was one of major corporate expansion, through the acquisition of a number of other jewelry manufacturing companies in Toronto. In April of 1973, Rembrandt was launched as a public company.

With the acquisition of The Electric Chain Company of Canada Limited in July, 1973, Rembrandt attained its present size, diversifying its product line and expanding its market.

Rembrandt provides jobs for over 400 people. Employee - management relations are generally good as illustrated by the low rate of turnover, a rarity these days. The company has two manufacturing facilities in the Toronto area. In December, the facilities will be consolidated in new 100,000 sq. ft. corporate headquarters and plant now under construction in Scarborough. With that move, the work force will be expanded to over 500 employees.

Following a policy established by Edward Abrams, some work areas will be adjusted to allow for the employment of handicapped workers. Some time ago, he suffered a few months of physical disability. In the following years, as his company grew, he sought to provide employment for the physically disabled. In this effort the company works in co-operation with the Workmen's Compensation Board.

Many of these employees have become highly skilled in their jobs. The success of the policy is such that Rembrandt plans to have a full-time nurse on staff at the new plant so that a greater range of disabilities can come within the program.

Three generations of Abrams participate in a special sod-turning ceremony to mark the start of Rembrandt Jewelry Ltd.'s $3 million Scarborough headquarters. Abraham Abrams, the founder, is flanked by his son, Edward (right), who is the firm's chairman, and grandson Lorne, the company's president.

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'It is all very fascinating and unexpected'

Leah Rabin copes well in the limelight as Israel's leading lady

The wife of Israel's prime minister is a fighter for women's rights and equality between the sexes. Since she married Yitzhak Rabin during the War of Independence she has had to face up to the challenge of one new role after another. Helen Gershoni reveals how she has coped in the limelight.

TEL AVIV —

When one fateful April evening, a secret ballot suddenly propelled her husband's name to the head of the party list, Leah Rabin found herself facing yet another challenge.

After the tensions of army life, the Washington social whirl and a no less trying cooling-off period, she was now to assume her most difficult role of all, that of a premier's wife. How does she fare in it?

Question: In the U.S. you were sometimes known as the Israeli Jacqueline Kennedy... "Yes (she laughs), that's a nasty word they use here against me: 'Who does she think she is, Jacqueline Kennedy?"

Abroad, a compliment to her dark, svelte elegance and gracious poise, here the phrase becomes a pointed dart intended to deflate any possible pretension.

The residence of Israel's prime minister and his lady stands a few paces away from Jerusalem's main supermarket. A tall wall and a sentry's booth are its only external distinguishing features.

Inside, Mrs. Rabin's taste in lighting and objets d'art creates the atmosphere — neither awe nor ostentation, but simple elegance and functionalism.

She continues: "If you compare me to Jacqueline, well, she hardly ever spoke up. I am far more active than she ever was!" But action has its price.

"We are such a closely-knit, up-tight society here: no matter what I do, some form of criticism is forthcoming."

Thus, Mrs. Rabin's luncheon in honor of Nancy Kissinger: "It was a gay, relaxed, happy event, yet some at once branded it as provincial," she shrugs with a smile.

Recent months have taught her to take it all in her stride. "I had never imagined it would be easy. But then it is also very fascinating. I am often invited to see things which few Israelis have a chance to get to know. For example, Beersheba's cultural activities, its theatre, its orchestra. Or a yeshiva with 600 students, including girls from the U.S. eager to absorb Jewish religious values — some of the happiest girls I have ever met, by the way.

"It is all very fascinating and unexpected..."

Was she breaking new ground as wife to a male premier after all the "Golda Years?" "I haven't inherited anything. I follow my own instincts as to which is the correct action. Sometimes I ask my husband or one of his advisors, but mostly I rely on my own judgment.

"I bring myself, with a lot of enthusiasm, with love for whatever I am doing, for the people. I do my best to use my position for a positive purpose... and sometimes I wonder, should I do this or that."

A special cause? "No, I will not devote time to one issue at the cost of all others. I am involved with the Jerusalem Museum, the Cameri Theatre, I am also using my Washington contacts to help organize trips to the U.S. for disabled soldiers — little has been done in this field and I feel I can help.

"What I think we need in Israel, above all, is a revival of the spirit of service, of mutual help, a closer contact between the various sectors of the population, I am always ready to lend my patronage to any such movement."

Has she a role in political decision-making? "No, definitely not: I don't stick my nose into that. I don't think my husband needs my advice. Besides, I feel my husband's decisions are the right ones."

Yet, politics have a way of sneaking in. Mrs. Rabin's welcoming speech to Nancy Kissinger was loudly criticized in some circles as committing her to a blatantly pro-Kissinger line. She has learned a lesson: "I gather that the Israeli political scene would like to see the wives right out of it."

Was Washington a useful school for a premier's wife? "Of course, I acquired experience in running a large household, in entertaining, in dealing with various personalities, some of whom I have met here since. But I want to stress that the most vital tool we acquired there, my husband and I, was an understanding of Diaspora Jewry.

"Now, back here I am in a sense reversing the process by trying to explain Diaspora Jews to the Israelis. I feel strongly that our basic attitude should be one of mutual understanding and acceptance."

Of her three major roles so far, which was the most exacting? "Oh, this one, definitely!" She throws up her hands, the characteristic gesture of any harried housewife.

"You cannot imagine what goes on in this house when the Kissingers are here! I try to give everyone and everything my personal attention, to make everyone feel good and welcomē. Yes, I am very busy. And yet I am always haunted by the idea that I should do more."

Had she sacrificed a career, her privacy? "A career I never had. I am quite content to help my husband. As for me I have no individual aspirations. But privacy, yes. As a couple we have no privacy whatsoever. But we don't want to lose old friends entirely so we invite them to our Tel Aviv home where we spend weekends.

"I haven't any household help in Tel Aviv, which allows me to preserve my own style and sense of individuality. "We spend four days in Jerusalem and three days in Tel Aviv. This means commuting back and forth, to Tel Aviv with cakes, to Jerusalem with flowers, but this has allowed us to preserve some degree of privacy."

Mrs. Rabin takes undisguised pride in the fact that Israel, unobsessed with its public figures, allows her to move about unmolested by gaggles of candid cameras. "I play tennis, go to galleries, do my own shopping."

What about Women's Lib? Here Mrs. Rabin is quite emphatic. Married in 1948 to a young colonel, in the heat of the War of Independence, she took her wifely role for granted: "Well, it wasn't hard for me, of course Yitzhak was very busy...

"I think that Women's Lib is driven to absurdities in the U.S. I am much more old-fashioned. I think the woman has to bring up the children. I don't feel the husband has to step in for her. All this has become so distorted! My daughter is a lawyer and has a baby. Now that she wishes to resume her practice, it is up to her to find a nurse. Her husband is a soldier in Sinai and cannot take her place!"

And the status of women in Israel? "I agree that we still have a long fight ahead over women's rights, we have barely covered a third of the way in the fields of marriage, divorce, property and inheritance, equal pay for equal work."

She picks her words carefully. "No, I am not involved but I do feel strongly about it. Far more women should be active in politics — eight out of 120 Knesset members is hardly a fair per centage. The Oriental section of our population has to be encouraged and educated to give their women their deserved place in the family and society. The younger generation is already going in that direction but we most do much more to help them. Strange, in fact the Israeli woman has lost ground since pioneering days."

Her own mother-in-law, Rosa Cohen, was a gun-toting, horse-riding fighter in the Haganah. She herself was born in Germany.

"I came here when I was five. My father had been an ardent Zionist since the age of 15. In 1933 he sensed what was coming and we left for Israel immediately. Yes, I remember it to, that atmosphere of impending catastrophe...

"But my parents died very young, my mother in '49, my father in '59, long before the Six Day War even..."

Long before they could give their daughter their blessing in her present exacting job.

Mrs. Leah Rabin greeting her husband, Yitzhak, the Israeli prime minister, upon his return from abroad. Born in Germany, Leah Rabin and her family immigrated to Palestine in 1933. At left is Amos Eran, newly-appointed director of the prime minister's office and political advisor to Rabin. (IPPA photo)

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New scenic attractions to be constructed

Major facelifting will enhance Haifa as centre of tourism

HAIFA —

Among new projects designed to make Haifa better equipped to welcome tourists is a scenic walk being developed along the city's hilltop Gan Haem (Mothers' Park) overlooking the picturesque wadiis winding from the Carmel down to the sea.

It will include restaurants, shops and tourist services. A boardwalk will also be built along a four-mile section of Haifa's southern beachfront.

In the centre of the city, at Binyamin Park, a shopping and entertainment centre of more than 20,000 square feet will be constructed with spacious underground parking area. In addition, one of Israel's principal indoor sports stadiums is now being completed in the city.

The cornerstone was also placed this month for a new air terminal building which will enhance the comfort of the daily scheduled flights connecting Haifa with Jerusalem and Eilat.

At the same time, despite the freeze on new hotel construction in Israel, several small and medium size hotels are rising on the Carmel, including the four-star, 100-room Nof Hotel near the Dan Carmel Hotel. Haifa offers scores of both modern hotels and pleasant European-style pensions along the Carmel ridge.

These tourist accommodations, Mayor Joseph Almogi notes, complement the recently-completed Haifa Auditorium on the Carmel, a major cultural and convention centre which seats up to 1,750 persons.

With a wide range of meeting rooms and auditoriums available in Haifa hotels, universities and other public buildings, this Mediterranean city of 250,000 population is qualified to accommodate varied types of international gatherings.

To co-ordinate and promote this activity, Haifa, last year, established the first Municipal Convention Bureau in Israel, which has already booked 20 international and local technical, medical and business conventions for 1975.

One of the chief attractions for specialists in various technical fields is the Technion, Israel Institute of Technology — a world-renowned centre for study and research in engineering, natural sciences and medicine. This educational complex, known as the Israeli M.I.T., is today joined by the new Haifa University in its picturesque campus on the Carmel.

Not only designed to attract a greatly expanded number of visitors, the ambitious tourist program launched by Haifa's energetic Mayor Almogi is also geared to encourage all visitors to spend more time enjoying Haifa's facilities and natural charms. These feature magnificent views of mountain, sea and bay which remind Americans of the San Francisco area.

The city also provides the base for enjoying the Carmel National Park, which contains 20,000 acres of scenic trails, flora and fauna, atop the Carmel range beginning at the Haifa outskirts. It includes the breathtaking "Little Switzerland" area and a wildlife preserve. Carmel is Israel's largest national park area.

Among established Haifa tourist attractions are: the Bahai Temple and Persian Gardens, centre of the world Bahai faith; the villages of Usfiyah and Daliat-el-HaCarmel, picturesque mountain villages of the Druse sect; Beit Hagefen, the noted Arab-Jewish cultural centre; the traditional cave of Elijah the prophet; the Carmelite Monastery and famed "Muchracha Monastery" overlooking Israel's entire Emekor central valley.

There are nine museums in the city, including, for example: a special museum on the subject of grain cultivation; the National Maritime Museum illustrating 5,000 years of maritime history, and one of the world's only exhibitions of the Old Testament in Music.

Carabeer, an Arab village, is located within the city limits. The Ein Hod artists' village is only 15 minutes away. Haifa is, in fact, an ideal centre for visiting some of Israel's best known sites: Acre, the ancient "Crusader city," only 20 minutes distance; Zichron Yaacov, the vineyard centre established by Baron Jacob Rothschild, 30 minutes distance; Nazareth, 45 minutes distance.

A host of other nearby locations include the Carmel Caves, which contain findings of the prehistoric man, "Carmel Man", 15 minutes south of the city.

Few outsiders realize that Haifa also contains a host of good restaurants, offering a variety of menus with prices considerably lower than those of similar Tel Aviv dining places. The port city particularly boasts outstanding fish restaurants.

To "internationalize" the character of the city to a further extent, Mayor Almogi has established an external relations department to conduct varied activities which relate Haifa with individuals, organizations and communities around the world.

This department serves many foreign delegations which are now visiting Haifa and maintains goodwill relations and co-operations with various cities abroad and with international organizations, academic institutions and religious groups, on behalf of the city and Haifa organizations of all kinds.

More Canadians visit Israel

TORONTO —

In spite of the world wide slump, tourism from Canada to Israel rose again in July by five per cent against last year. The total number of Canadians who visited Israel since January 1975 stands now at 15,542 tourists. During the corresponding period, tourism from the United States to Israel showed a 29% loss.

Preliminary indications for the fall show a continuous trend in increased travel, especially in October, when a great number of Congresses are scheduled.

The current devaluation of the Israeli Lira to IL 6.24 to the dollar will give visitors additional value when exchanging money or bonds. Prices have not risen for a considerable time now and all tourist services are holding their prices on previous levels, according to the Israel Government Tourist Office.

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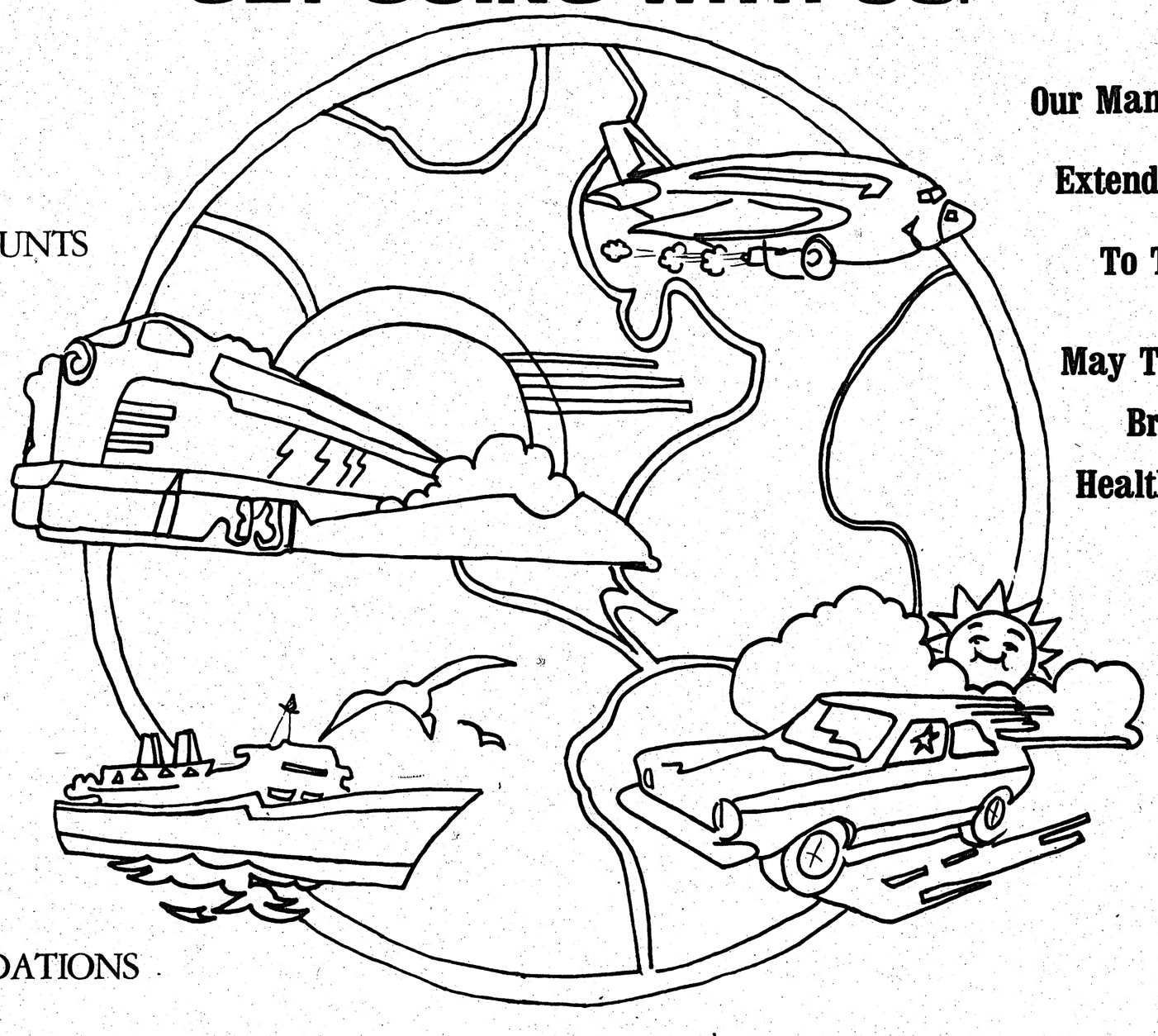

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The wilderness of Paran

New Arava Desert settlement familiar location to Bible readers

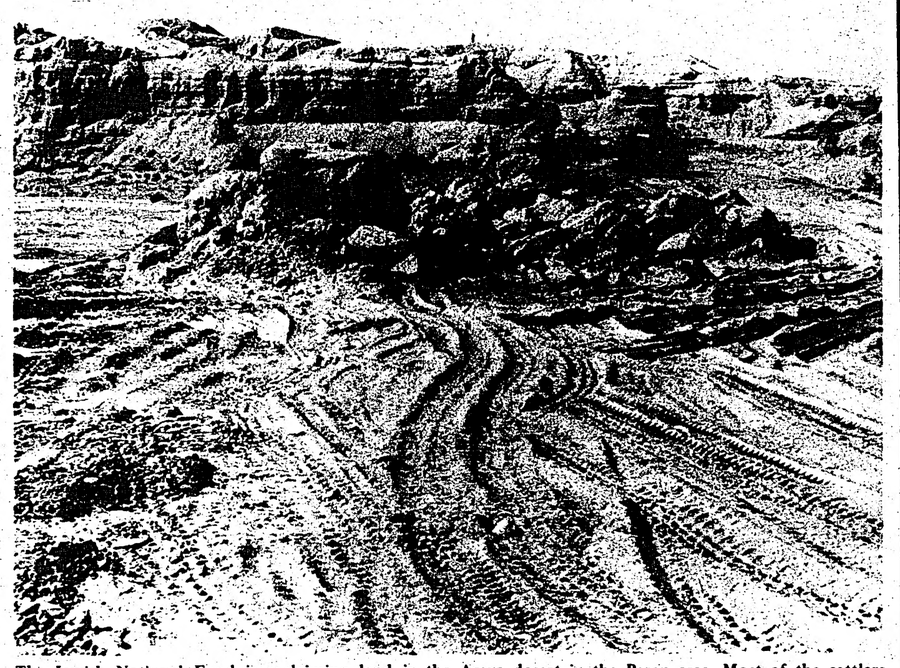
PARAN, Israel —

Moshav Paran, among the newest settlements in the Arava Desert, is far from being new in the sense of nomenclature, geography and history. The wilderness of Paran, the mountain and the gigantic dry stream bed of the same name are familiar to those who have even the least conception of the Bible and Biblical studies.

In Genesis, the wilderness of Paran is mentioned as the dwelling place of Ishmael after having been cast out by Abraham. "And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt." (Genesis 21:21). Familiar to the Children of Israel in their desert wanderings, Paran was recalled by Moses as being indivisibly bound up with the events which took place on Mount Sinai: "The Lord came from Sinai, and rose up from Se'ir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints." (Deut. 33:3)

Geographically speaking, the wilderness of Paran stretches from the Sinai to Eilat and the southern Negev. Mount Paran, equated with the Biblical El-Paran by many researchers, is the Biblical site where a great battle took place between Chedorla-omer King of Elam and his confederacy of kings against the Horites of the desert (Genesis 14:5,6).

Here, near Kadesh, or Kadesh Barnea, the stream bed of Paran, 'Nahal Paran' (Wadi Girifi) has its source. It is the largest such stream bed in the country, crossing the expanses of the Negev down to the Arava Valley.



The Jewish National Fund is reclaiming land in the Arava desert in the Paran area. Most of the settlers in the area are people under 30. Staple crop of the Paran settlement is winter vegetables. (JNF photo)

During the winter and season of flash floods, the stream bed is filled with runoff water carrying tons of good soil down to the Arava. Here at the confluence of Nahal Paran and the Arava Rift the moshav of Paran was set up, being one of the several settlements scattered along the 180 kilometre frontier between the Dead Sea and Eilat.

In 1966, Paran had been an outpost of the Nahal (army pioneer settlers corps) and some three years ago, with the help of the Jewish National Fund, it became a civilized settlement. The moshav is situated about 90 kilometres north of Eilat, or midway between the Dead and Red Seas.

Most of Paran's settlers are young people between the ages of 22 and 27. To date, 30 housing units have been built with an additional 10 planned for the near future to house new settlers awaiting their turn for membership to the new settlement. With Paran's founding, the Land Development Division of the Jewish National Fund began extensive work at land reclamation at the site. To date, some 480 dunams of land have been reclaimed for agricultural purposes. The settlement's staple crop is winter vegetables which are providing a good financial turnover.

A new greenhouse constructed of glass — like those at the settlement of Sede Nizzan — has been set up with the objective of stepping up the agricultural yield during the winter months. This however, in itself, is not enough to put the young settlement upon a firm economic basis. Much still remains to be done as the land quota in the Arava for each farming unit is 40 dunams, while only 50% of this quota has been reclaimed.

The Jewish National Fund is putting into effect plans to reclaim 180 additional dunams at the site for the erection of poultry runs, the settlement's second planned source of income.

Another problem to be overcome is the area's chronic lack of water. The only producing well supplies only 160 cubic metres of water per hour which is not enough for agricultural pursuits. Another well will have to be drilled.

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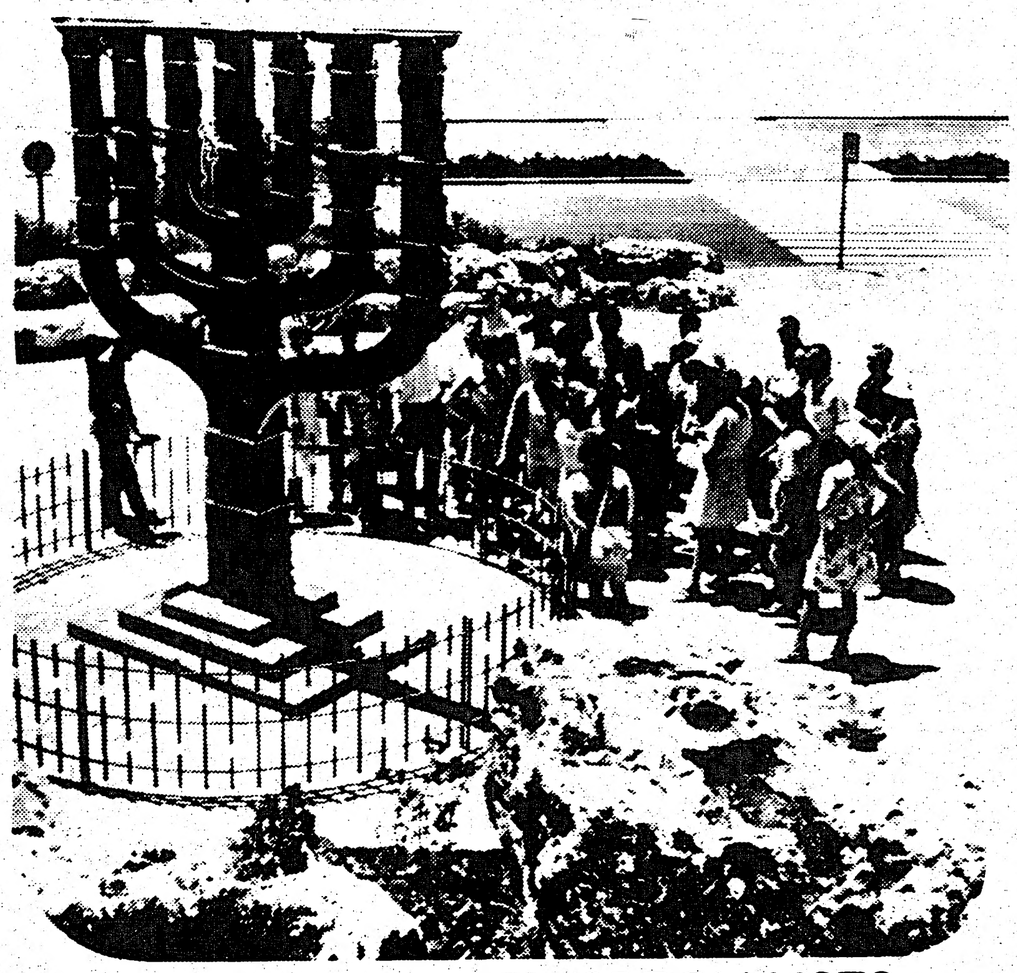

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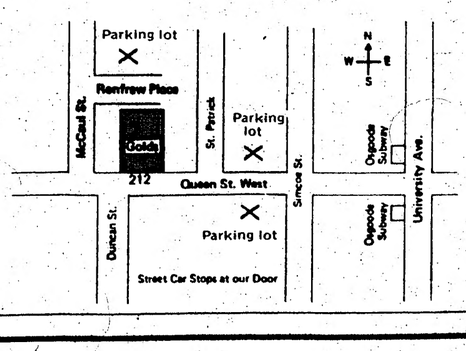

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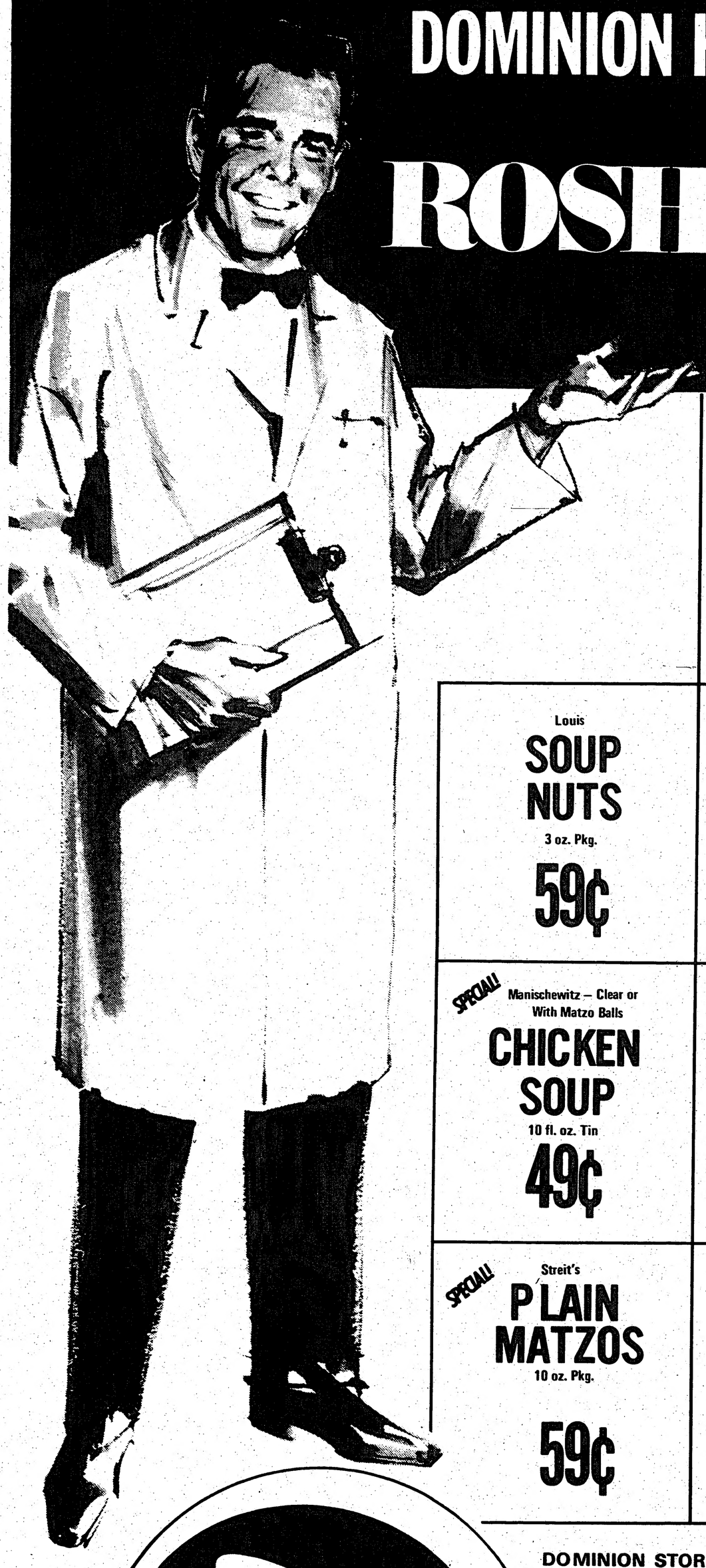

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ROSH HASHANAH 5736

Sounding of shofar prohibited on Sabbath New Year

THE SHOFAR – ANCIENT SYMBOL OF ROSH HASHANAH

By DR. FRED WEINBERG

This year you will not hear the sounds of the shofar when you attend the synagogue services on the first day of Rosh Hashanah. Of course, this is because the first day of the New Year falls on the Sabbath, a day on which blowing the shofar is forbidden. However, it was not always so.

In the Temple and, in fact, in all of Jerusalem in those days the shofar was blown even on Shabbat. As a matter of fact and record, the blowing of the shofar in the Bet Hamikdash was accompanied by an obligato of musical instruments. A silver trumpet was placed on each side of the shofar and took part in the New Year's ritual. It was only after the destruction of the Temple in 70 C.E., that shofar blowing on the Sabbath was discontinued.

There were some individual rabbis who did not agree with this prohibition. In the 11th century, the great and revered Rabbi Yitzchak Alfasi blew the shofar even when Rosh Hashanah coincided with the Sabbath. Again, in Jerusalem, and as recently as the year 1905 a Rabbi Schlesinger blew the shofar on the Sabbath in his own home because he could not convince the other rabbis of the holy city to follow the ancient Jerusalem practice publicly. This incident apparently created quite a "tumel".

Although the blowing of the shofar is the major ritual of the festival of Rosh Hashanah, the term Rosh Hashanah itself is actually not found in the Bible. The New Year holiday is mentioned only twice in the Chumash. In both instances it is called "a day of blowing the horn" and "a memorial of the blasting forth of horns." It is remarkable that the Bible gives so little detail about this festival and its rituals.

It was left to the oral tradition, as later set down in the Talmud and by commentators such as Maimonides, to specify with allegory and detail the actual customs of the Rosh Hashanah liturgy and the significance of the shofar ceremony. Right down to today the shofar's sounds penetrate to the heart and soul of modern man, though it is no great musical instrument. The primitive sounds of the Tekiah, the Teruah and the Shevarim carry with them an emotional impact that instills a feeling of awe and a concern for personal introspection – hence the term Yomim Noraim, the Days of Awe. In addition to these three notes, alarmingly staccato and trembling in nature, there is also the long blast of the final Tekiah Gedolah. This fourth note is prolonged as long as the breath of the Baal Tekiah holds out: and usually he likes to show off a little here. Blowing the shofar takes skill and practice – so much so that the Reform Movement in 1940 developed a shofar with a mouthpiece to make blowing the above notes easier. I could not find out if it is much used today. Certainly in Toronto when you hear a shofar you can be assured it is the real thing.

Traditional symbol of Rosh Hashanah, the shofar has become a recurring theme in Jewish art since ancient times. In mosaic floors and wall decorations of ancient synagogues the shofar is usually depicted together with the menorah, the lulav and etrog – and not the star of David which became popular only much later.

The multiple interpretations of the meaning and significance of the shofar are dealt with at great length in the Talmud one of whose Tractates is entitled Rosh Hashanah. Perhaps the one concept most impressed in the tradition is that the shofar is symbolic of the ram (the shofar being usually a ram's horn) which Abraham sacrificed in place of his son Isaac whom he was prepared to offer up (as illustrated).

Historically the shofar was blown on many other critical occasions, as an announcement of the new moon, as a call to war, and at times of great national importance. In the Six Day War of 1967, when the Western Wall was again in Jewish hands, the Military Chief Rabbi blew the shofar at the Kotel. Over the years the shofar also took on the meaning of heralding the beginning of the 10 days of penitence ending with Yom Kippur. At the conclusion of the Yom Kippur services the blowing of the shofar announces the end of the sacred day. I am sure that at the conclusion of the service each one of us offers a silent prayer of hope to be present the next year with all one's family, well and happy, to hear once again the Tekiah Gedolah of the shofar.

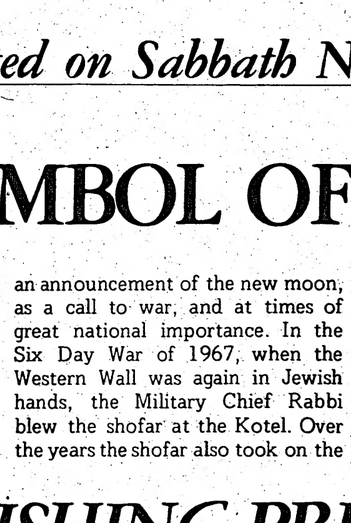
Dr. Weinberg, president of Beth Tzedec Synagogue, is a Toronto pediatrician, and an occasional contributor to this newspaper.

RE-ESTABLISHING PRIMACY OF OUR VALUES SHOULD BE MAJOR TASK FOR NEW YEAR

By RABBI HENRY HOSCHANDER

I cannot vouch for the verity of this story but can strongly commend its telling message. It appears that a disgruntled clerk at one of New York City's major department stores managed to remain in the store after closing time. Working at a furious tempo throughout the night, the following morning's tumult and confusion stamped his act of vengeance a smashing success. All he had done was to exchange price tags. A mink coat was quoted at $245 and the dryer from which it was taken, $3,500. An electric mixer sold for 97¢ while a hand can opener was priced at $57.50. It took the company several days before its operation returned to normal.

Several weeks ago, the city of Helsinki, Finland played host to what can best be described as an "international circus." Governmental leaders of over 30 sovereign states gathered to place their "hechsher" (tacit approval) to a Russian dream denied realization for 30 years. Among the dignitaries were none other than Ford and Kissinger representing the vaunted "greatest power on earth."



Rabbi Henry Hoschander

Though, admittedly, a poor second–guesser in international politics, sadly lacking in "behind-the-scene" information, this public display of camaraderie with its explicit justification on a half century of Russian aggression deeply disturbed me. I know all about the grand dream of detente. I am fully conversant with the urgency at the root of this monumental effort. But I am haunted by a question which rejects simple rationalization. At what cost? Peaceful co-existence is a wish fondly desired. But, and this is the crux of my inner turmoil, ought the great American dream guaranteeing the rights of all men be sacrificed on the altar of an illusion all-too-often shattered by the "bear" in our recent experience?

Is detente worth the sacrifice of Portugal, or the death-like silence in the face of Russian persecution of Jews and the suppression of their rights to live as they choose in the land of their choice? Is detente worth the surrender of the valiant defenders of Israel, as G–d forbid, history may be compelled to attest and confirm? Do a handful of questionable "leaders" have the right to change price tags, to exchange decency and morality for economics and practicality? Locally, my spirit is lifted and revitalized.

I do not discount the political motivations evident in Canada's rejection of PLO aspirations. They obviously played a definitive role. But I am also convinced that the well-organized and smoothly orchestrated efforts of Canadian Jewry in awakening a dormant grassroots conscience constituted the real deciding factor. By and large, the man in the street abhors violence and clearly favors right over might. Our task, which ought to be a major resolution for the New Year, is to re-establish the primacy of Jewish values in the fields of morality and ethics and to share them with neighbors only too eager to listen. The fate of Israel and that of Jewry everywhere hangs in the balance. A world cannot long exist grounded in the covert Russian principle of "what is mine, is mine – what is yours is negotiable." The rights of man shall not be permitted to lie supine in the presence of national duplicity and political expediency. The pulsation of the heart will not be stilled. This is both a prayer and a promise.

Bea, my children and I wish for you and yours a happy and spiritually satisfying New Year.

Rabbi Hoschander is spiritual leader of Shaarei Shomayim Congregation.

Community leaders offer Rosh Hashanah greetings

By SYDNEY HARRIS

National President, Canadian Jewish Congress.

Just as we stand at the head of a new year, the time of religious rebirth, so does our country stand at the head of a new international demarche.

Canada has led Europe towards new paths of social, cultural and human interchange; it has told the United Nations that the tyranny of the majority must end; it has told the world that Canadians have principles and will stand by them.

Canada has exhibited national and international courage and it is to be hoped that this will not be lost on the countries of the world.

Our nation now stands among the few righteous middle powers, who have from time to time stood up to immorality, tyranny and blackmail from larger or smaller powers.

As Jews we are not strangers to this kind of courage. It has been this type of courage that has sustained us from Roman times through the Middle Ages, from the first Zionist strivings through the creation of the state of Israel, through the wars of survival. This New Year, we vow to continue our support for what the United Nations means, support for Canada's clearly enunciated international policies, and support for the moral and just cause of Israel's existence in peace with her neighbors, with secure and defensible borders and as a full member of the family of nations.

At the start of the Jewish year of 5736, we say shalom to our fellow Canadians and our fellow world citizens.

By Stephen E. Berger

President, United Jewish Appeal of Toronto.

Ours is a deed-oriented religion.

It doesn't order you to believe in anything in particular. What it does command is: "Do this and that and that." And: "Don't do this and that and that." Just fulfil the "deeds" and everything will follow almost automatically.

In the vernacular of our metaphor-ridden ways, I describe the secret of our destiny figuratively:

If you sow deeds, you harvest habits.

If you sow habits, you harvest characters.

If you sow characters, you harvest destiny.

We do not have to fear anything as long as we perform the deeds.

Our skill to commit our people to the deeds and with it to the human enterprise, is the secret of our survival.

It receives its life-giving juices from the source of our powerful religion, from "knowledge" imbibed through Jewish education and from our abiding love for Israel.

We are entering a fateful year of our existence; history will judge us by what we have done for these three sustaining elements of our existence.

To recapture the moral centrifugal force which kept the soaring Jewish intelligence for millennia from flying off the tangent should be made the crucial endeavor of our existence.

As a people, as well as individuals, we should never worry about our reputation — only about our character.

In the coming difficult years, we will need strength of character, consistency of commitment and generosity beyond the limit that is rational.

But, isn't that what being Jewish is all about.

By JACK M. ROSE

President, United Jewish Welfare Fund of Toronto

This is the time of the year when Jews contemplate the past and assess the future.

In Toronto we can look back with great pride on the development of our Jewish community services. We have an outstanding Jewish educational system and sophisticated health, recreation and social services that are second to none in North America.

Through the diligent efforts of the Social Planning Committee, the United Jewish Welfare Fund is able to monitor continually the programs of the agencies to make certain they are in accord with the needs and desires of the community, and develop new programs when it is felt they are essential to maintain our quality of life.

With the rapid growth of these varied services has come the responsibility of financing them and, thankfully, the community has responded generously. The United Jewish Appeal campaign, from which the Welfare Fund derives its funds, has gone up from about $8.5 million in 1973, to $19 million in 1975 — a truly remarkable achievement.

This confirms, if confirmation is necessary, that Toronto has become one of the principal fund-raising centres on the continent. We are a community which recognizes and accepts our responsibilities.

What of the future? There is no doubt that we will continue to grow rapidly and with this will come the need for a further expansion of services.

Already, the Welfare Fund has embarked on a program to develop services in the north-east sector of Metropolitan Toronto and undoubtedly, other new areas will require attention in the near future.

On behalf of the officers and board of directors may I extend best wishes for a happy New Year to you & to Jews everywhere.

By Philip G. Givens

President, Canadian Zionist Federation

Once again we are at the threshold of a new year. The dangers we are facing as a people are many. Nevertheless, opportunities abound for Canadian Jews to help Israel and thus help themselves.

For the first time in the histories of Canada and the United States, the Jewish community has had to assume a posture of confrontation with their governments. Many issues of concern are not exclusively Jewish — i.e. the PLO question. The diplomatic front requires all our resources, strength and wisdom.

On the eve of Rosh Hashanah 5736, Zionists must double and redouble their efforts at the forefront of our mission. For the state of Israel we wish peace and growth. In Canada, we hope for an upsurge in Zionist action and ideals which will find expression first and foremost in education and aliyah — the ultimate goal of our movement.

The officers, directors and staff of the Canadian Zionist Federation join me in wishing you all a healthy, happy and prosperous New Year. Shana Tovah!

By JAMES F. KAY

National President, Jewish National Fund of Canada.

With the help of the Canadian Jewish community, the Jewish National Fund will continue its tasks of making the land firm and fertile for additional settlements, to add additional acreage to existing settlements, to build roads to all parts of the country, and to plant the forests which brings shade and shelter.

May the New Year bring peace and prosperity to the Land of Israel and to the people of Israel.

By ALLAN BRONFMAN

Canadian President, State of Israel Bonds.

The 28th year of Israel's Independence is symbolized by the Hebrew letters "Kouff-Chess," or Koach, the Hebrew word for strength.

We are, therefore, commanded to rally our energies and resources for the purpose of strengthening Israel during this vital New Year 5736; that Israel grow from strength to strength, so that her strength become our strength.

The outgoing year opened painful wounds of observing the 30th anniversary of the end of World War II and the extinguishing of the fires of Holocaust camps. Exactly two years ago, Israel's enemies launched a barbaric attack to annihilate Israel, and have since refined and improved their instruments of death, launched periodic outbursts of terror from Maalot to Zion Square in Jerusalem, and instituted economic intimidation and warfare against people and countries, who support or do business with Israel.

The inescapable need for huge defence spending and the economic burdens of trying to maintain economic stability and growth are weakening Israel. It is incumbent on all Jews to share the responsibility of easing this burden.

We must manifest our solidarity by our ever-increasing involvement in the Israel Bond program, by scheduling pilgrimages to this land of our people and by being constantly vigilant and ready to help in every instance. When Israel has strength, then she will know peace. We have it in our hearts, hands and pockets to provide such strength; and we must seize this opportunity in Israel's "Year of Strength" to do what is expected of us during the crucial days ahead.

Greeting card. By Uriel Birnbaum, Holland. Circa 1935.

The directors and staff

of The Canadian Jewish News

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Blowing of shofar promotes dreams of Messianic era

'High Holidays' supersede sterner designation 'Days of Awe'; observance of Rosh Hashanah has solemn, cheerful aspects

By RABBI MICHAEL CELNIKER

"When God hears the sound of the shofar, He leaves the seat of severe judgment and ascends the throne of Mercy, ready to forgive Israel"
(Midrash Rabbah to Emor)

The designation High Holidays for Rosh Hashanah and Yom Kippur has become very popular. Although it does not translate any Hebrew equivalent, High Holidays is an appropriate phrase which reflects the image that Rosh Hashanah and Yom Kippur project for most of Jews today.

Holiday implies joyful relaxation, a vacation from stress and striving — and, above all, from sacrifice. The adjective High gives off a pleasant aroma of respectable religiosity without unpleasant implications of moral challenge or ongoing ethical commitments. For these reasons, it is not hard to see why the name High Holidays has superseded older and sterner designations like "Solemn Days" or "Days of Awe" (**Yamim Nora'im**).

However, High Holidays tells us little about the kind of spiritual experience we should be going through as we observe this remarkable and unique set of festivals. To discover their nature we must go back to the oldest name Judaism has for the collective season of Rosh Hashanah and Yom Kippur. That name is **Yemei Teshuvah,** Days of Repentance or Penitence.

Originally, it was the month of Nisan that marked the commencement of the year. It was after the return from the Babylonian captivity that **Tishri** headed the civil year. We owe to subsequent rabbis the picture of a Day of Judgment on which all mortals pass before the Heavenly Throne to give account of their deeds and to receive the promise of mercy after a sincere avowal of their sins.

Additional sanctity to the day is given by the fact that some of the most important episodes in Israel's history are said to have occurred on the first of **Tishri.** Chief among them being the creation of the world and the birth of our patriarch Isaac and the prophet Samuel.

Though the observance of the two days of Rosh Hashanah is a solemn occasion, it must also assume a cheerful aspect, since God leaves the seat of strict judgment to occupy the seat of mercy.

Most characteristic of these days is the sounding of the Shofar. The shofar is blown today to remind us to bestir ourselves to promote the hopes and dreams of man of the realization of the Messianic era when brotherhood and justice shall reign supreme, because justice and peace are a part of God's plan of orderliness in the universe.

In Biblical times, the shofar used to be sounded when war was declared, when a fast was ordained or when the year of Jubilee was proclaimed at the end of 49 years on the 10th of Tishri. That date was also designated as Yom Kippur when the High Holidays reach their culmination. The Bible designates it as "a Sabbath of solemn rest."

Absolute cessation of labor was enforced and the strictest abstention from food and drink enjoined. The day is to be one of rest, prayer, fasting and spiritual improvement. Our rabbis, however, emphasize that fasting by itself is valueless unless it be accompanied by **Teshuvah,** by an earnest attempt to control our desires and by periodic examination of our features in work and deed. Once we have discarded our sins of omission and commission, there must be a confession **(Vidui)** and this must be made communally. First, because even those who have not sinned themselves are partly responsible for not having prevented others from sinning; secondly — because such a solemn declaration in public might help to make the sin itself repugnant.

The main thing for the Jew to bear in mind during his observance of the New Year is to see that his prayers, ceremonies and reflections spur him on to the task of self-scrutiny. "What am I doing with this life of mine?" is a question calculated to bring him back penitent to God, secure in the sense that He will pardon.

We Jews are fortunate in that we have Rosh Hashanah, which marks a calendar change, and at the same time, calls for a change in character. Change must be part of the human personality, if we are to realize our full human potentiality. The question should be asked. "If life had a second edition, how would I correct the proofs?" The High Holidays give us a chance to correct the proofs and not repeat the errors again. We have it within our power to help or hurt ourselves. The High Holidays insist that we can and must re-examine and reprogram our lives by changing our character pattern.

"An unexamined life is not worth living" said Socrates. Our ancestors, knew very well how to take stock of themselves by making a scrutinized "Cheshban Hanefesh" all year long. They cherished and lived Torah all their lives. Every Jew even the poorest had books at his house. Jews spent their leisure hours poring over their holy books. A characteristic example was a set of **Mishnayot** stamped: "The Society of Wood-choppers for the study of Mishnah in **Berditchev.**" They realized that true life must be based on the spiritual rather than the material.

They did not worship bigness, nor efficiency, nor power and luxury. They understood that the world is not a blind and purposeless struggle of mechanical forces. They saw God in everyday life, they almost developed a prophetic instinct to see, feel and smell spiritual values as we today can only perceive material things. They lived the Jewish holiday cycle: they felt that God had liberated them on Pesach, they had stood at Mount Sinai on Shavuoth, they stood in the Temple of Jerusalem on Yom Kippur.

The High Holidays afford us rare moments of inspiration. The Holy Day moments appeal to the very best in us. They clearly show us how to live, what we are, what we can be and what we ought to strive to be. In response to the Holy Days' appeal, we promise ourselves that in the days to come, our way of life will be much nobler than before. We pledge that the time allotted to us will in the future be used more wisely and fruitfully.

Anything that exists in the modern world must have relevance and meaning. This solemn season has an important contribution to make in every area of human endeavor. There must also be a rational and intellectual understanding of our religion.

Regrettably, many of our young people may know the history of many ancient cultures but remain profoundly ignorant about their own religious history, culture and tradition. This season must serve as a stimulus to make every effort to consider ways and means of helping make Judaism relevant to the current issues of the day.

We ought to devise ways and means of making the message of Judaism, comprehended as a religion, as a tradition and as a creativity. The message of these High Holidays will then come true clearly: "All the world will rejoice when the dominion of arrogance will be banished from the earth and the Lord will be established forever as the Father of a united mankind."

Rabbi Celniker is director of the Toronto Jewish Public Library.

TASHLICH

Photos on this page show Tashlich ceremonies — yesterday in Eastern Europe and today in Israel. The ceremony is held near a sea or a stream on the first day of Rosh Hashanah. It is a symbolic casting out of sins by shaking the pockets of one's garments.

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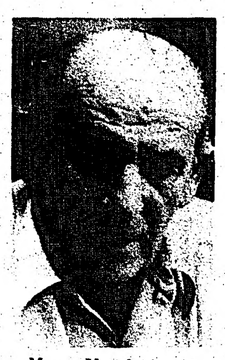
Haifa pulling out all stops in its quest to become major tourist centre in north

By Greer Fay Cashman

HAIFA [AJPA] —

The international economic slump has seriously affected Israel's one-time major industry — tourism. A sharp drop in tourist figures has not only put hundreds of people in the tourist business out of work, but has drastically influenced the government's foreign currency reserves.

Coupled with her immediate political and other economic problems, Israel now faces the challenge of attracting more tourists to her shores. While the El Al response of hostility to charter flights is having an even more negative effect on tourism, the city of Haifa, through the initiative of its dynamic Mayor Yosef Almogi, is pulling out all stops to make Haifa the tourist centre of the north. Almogi's first step in this direction was the establishment of the Haifa Tourism Development Association in co-operation with various civic organizations. Set into motion a year ago, the association succeeded in attracting more conventions to Haifa in the past year than had been held in the previous 10 years.



Mayor Yosef Almogi

Conscious that a successful tourist industry depends not only on tourist attractions but on the know-how of the resident population, the association is conducting tours to acquaint the people of Haifa with as many aspects of their city as they can possibly absorb.

Almogi himself, thinks not only in terms of tourism but also immigrant and investment potential. "Haifa has many things to offer" he says with quiet pride. "Her beauty is a combination of sea and mountain. Although she is the third largest city in Israel, she ranks first, as the most beautiful city in Israel." Contenders to Almogi's claim cannot deny that Haifa has the cleanest sea shore and the largest national park in the country.

Economically, Haifa is a centre for heavy industry and technological sophistication. Much of her technology is developed at the Technion, Israel's equivalent to M.I.T. In addition to the Technion, the Haifa University is a growing and dynamic complex for higher education.

Few people, including the locals, realize that Haifa boasts nine museums, three of which are unique in Israel. The Tikotin Museum of Japanese Art is the largest in the world outside Japan, with 6000 items including paintings, prints, drawings, screens, textiles, ancient books, ceramics, lacquer works, metal works and various miscellaneous items. The museum conducts Japanese cultural events and provides courses in the study of the Japanese language and Ikebana (Japanese flower arrangements).

Haifa houses the only maritime museum in Israel, with exhibits encompassing 5,000 years of sea-faring and maritime history. A block away from this museum is one of the illegal immigrant ships in which the remnants of the Holocaust made their way, under the most hazardous conditions, to Israel. A permanent photographic display on the lower deck depicts the tribulations which they were forced to undergo under the British occupation of Palestine.

Israel's only pre-historic museum is also a Haifa landmark. The museum maintains a permanent exhibition of pre-historic fossils and artifacts.

Other museums include the Dagon Grain Silo Museum, the Museum of Ancient Art, the Museum of Modern Art, the Ethnological Museum and Folklore Archives, the Music Museum and the Nature Museum.

Haifa has its own symphony orchestra, and its Municipal Theatre is known as one of the best in Israel.

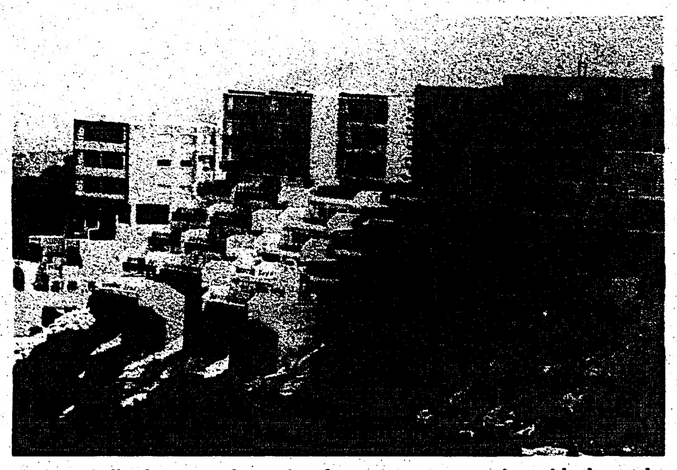
Art galleries abound all over the city. There are infinite avenues of interest for the culturally inclined. Nature lovers have a commanding view of the sea from the heights of the Carmel and from almost every side street in the centre of town. The Carmel Mountain itself is breathtaking, with a combination of parkland, forests and high rise buildings. Nothing can beat the view from one of the apartments on top of the Carmel.

Still in the planning stages are a 400-acre sports and vacation complex and a Bible-Land which will be structured along similar lines to Disneyland, but will adhere strictly to Biblical reconstruction.

Haifa, in its own way, is as ecumenical a city as Jerusalem. It has the highest concentration of Arab population in the country. Sixty five per cent of Israel's Arabs live in and around Haifa and play a vital part in the city's economy. There are approximately 25,000 Arabs in the city proper and 222,000 Jews. Haifa's most famous religious shrine is the Bahai Temple, the golden dome of which catches the rays of the sun from dawn till dusk.

Almogi speaks of all these places and more with the knowledge of a man who has experienced the glory of nature's own creations and who has witnessed the extraordinary creations of Man. "I have been living in this city for 39 years" he said, "and I have really learned to love it." Even more than the city itself, he loves the people. As a former Minister of Labor in the Israel Government, Almogi has a special fondness for the wage and salary earner. Some 70%-80% of Haifa's population fall into this category.

What made Almogi focus on tourism at a time when there are so few tourists in Israel? His answer is simple and honest. "Time changes everything. The city became provincial for lack of tourists. This was all right when the majority of workers were either unskilled or semi-skilled; but now that the city is changing towards highly skilled professionalism, we have to provide pleasure for leisure. You can't build these facilities without tourism."



Haifa, Israel's sleepy northern city, hopes to attract tourists with the establishment of the Haifa Tourism Development Association. Almogi, a former minister of labor in the Meir government, says his city "has many things to offer."

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A HAPPY ROSH HASHANAH

On behalf of the Board, the Officers, the Principals and the staff of Eitz Chaim Schools, I extend greetings to the Toronto Jewish community on the advent of the High Holy Days.

May the coming year 5736 be one of co-operation and advancement throughout our community. May our students continue to be surrounded with an atmosphere of Torah learning and practice; and may all Jewish communities, in Israel and throughout the Diaspora, be blessed with peace and progress.

Joseph Tanenbaum, President, Eitz Chaim Schools

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'I will never forget the sight of her face as they took her from me'

Father fights to have daughter allowed to join him in Israel

By Greer Fay Cashman

Fifteen-year-old Marina Temkin is still waiting to join her father in Israel. Temkin has not seen his daughter since October 19, 1972, when he immigrated.

JERUSALEM [AJPA] — The case of Marina Temkin, the 15-year-old Jewess, whom Soviet authorities are purportedly denying the right to be reunited with her father Alexander Temkin in Israel, has already occupied a great deal of column space in the world press, but the full import of her tragedy will never be revealed unless her father's international struggle for her release, is successful.

From a political viewpoint, her story begins in November, 1971, when her father first announced his intentions to take her with him to Israel. From a Jewish point of view, her story begins much earlier, in the days when diplomatic relations between Russia and Israel still existed.

The Temkin apartment was not far from the Israel embassy, and Alexander Temkin would frequently pass its portals, when taking his little girl for a walk. He recalls that on one such occasion, Marina asked why there were six points on the star of the Israeli flag, whereas the Soviet star had only five points. He had said to her then, "this is our star and our state. We will go there one day."

Although Alexander Temkin himself, is not from an overly traditional Jewish home, he does come from a background in which there was a pride in being Jewish. This pride manifested itself in a desire to learn Hebrew, which he painstakingly taught himself, and later began to teach to Marina. He became an avid reader of Jewish literature, and eagerly devoured the meagre store of Jewish writings available in the Soviet Union. Some of these books, he passed on to Marina. He talked to her of Israel and of Jewish history and of anti-Semitism. She was well acquainted with the latter, from personal experience.

This was the foundation of Marina's tragedy. Neither her mother, nor her maternal grandmother shared her father's Zionist dreams. Although Jewish, both are staunch and loyal Party members. Both hold senior psychiatric posts at leading Moscow institutes. They saw in Alexander Temkin's outspoken intentions a threat to their standing as Party members, and they feared for the safety of their jobs, which any hint of Zionism would put into jeopardy.

Marina's mother, Maya Rayskaya, in denouncing the plans of father and daughter to emigrate to Israel, pronounced both to be mentally disturbed. This led to considerable tension within the household, and the Temkins were subsequently divorced on May 23, 1972.

The following day, May 24, Alexander Temkin applied for exit visas for himself and Marina. His application was refused in August of the same year. In the interim period, he had applied for Israeli citizenship for himself and Marina, and when this was granted on September 26, 1972, neither, in accordance with Soviet law (which does not recognize dual nationality) could still be regarded as a Soviet citizen.

On Oct. 19, 1972, the long-awaited permission to leave for Israel, finally arrived. However, when Alexander Temkin went to collect the visas, he was told that he must leave Moscow immediately, without Marina.

He did not comply with this request. Less than a month later, on Nov. 13, Marina was seized by police, forced into a car and interrogated for a whole day. Throughout the ordeal, she was given neither food nor water.

In the ensuing months, Marina was subject to various forms of psychological pressure, but she did not break under the strain. The police even came to her school and tried to take her away. But she eluded them and sought shelter with friends.

On Jan. 17, 1973, a court order deprived Alexander Temkin of his parental rights. Marina was awarded into her mother's custody and forcibly taken away from her father's house by two policemen and two men in civilian garb. They threw her into the back of their car and sped away. "I will never forget the sight of her face in the window" said Temkin in Tel Aviv, recently.

Despite concerted efforts to discover Marina's fate and whereabouts, Temkin had no news of her for 1½ months. On March 31, he discovered that she had been placed in Orlenok, a pioneer camp run by the KGB.

Somehow, Marina had managed to avoid the watchful eyes of her captors and had telephoned to Baruch Einbinder, a Zionist activist, to get a message through to her father.

Temkin, accompanied by Valentina Roginski, who now lives in Jerusalem, visited Marina in the camp in April, 1973. Marina was then on a four day hunger strike.

On his return from the camp, he endeavored to secure her release, but without success. Marina remained in the camp for nine months — mocked, tormented and harrassed. He was not allowed to visit her again. During this whole period, Marina's mother, who had full visiting rights, went to see her daughter on only three occasions.

Friends urged Temkin to leave the country while he still had the opportunity, but he was reluctant to go without Marina. The Yom Kippur War caused him to change his mind, and he arrived in Israel at the end of Oct., 1973.

In November, Marina returned to Moscow, but neither his mother nor his friends were able to obtain any information about her. It was not until April, 1974, that Temkin discovered that Marina was in a highly disturbed mental state. Temkin suspects that her condition has been induced by drugs; as friends of his who smuggled themselves into Orlenok in September 1973, reported that she was bearing up very well.

Since her return to Moscow, she has been kept in almost total isolation. Temkin has tried to call her dozens of times, but her mother will not allow her to come to the phone. All his mail to Marina has been returned, and he knows that there has been tampering with mail which he has sent to his mother.

There is little that he can do, except to make public appeals. Now a professor in the department of physics and astronomy at Tel Aviv University, Temkin receives a lot of moral support from his colleagues. It is a small comfort, but it is not enough.

Since arriving in Israel, Temkin has sent appeals to Communist Party Secretary General Brezhnev; Minister of Home Affairs of the USSR Shchelokov; President Podgorny and to the Minister of Communications of the USSR — all without courtesy of reply. He has also addressed petitions to the United Nations, to Israel Ambassador at the UN Yosef Tekoah, to the Red Cross and to the International Conference on Psychological Stress in Times of War and Peace.

Temkin's sole hope rests in article 17 of the Civil Code of the RSFSR which gives the status of minor to anyone under the age of 15. Marina turned 15 on May 1, 1974, and therefore no longer requires her mother's permission to leave the country. This, coupled with her existing Israeli citizenship, casts a bleak ray of hope in the darkness of a father's despair.

Temkin maintains that the KGB is using Marina as a precedent for future cases in which it will take away children from parents wishing to leave the USSR. There have been two previous cases of this kind, in which the parents refused to bow to Soviet pressure and left the country, despite the fact that their children were detained. There is a similar case pending in Leningrad, where Mrs. Tatiana Gourevitch who decided to migrate to Israel, has been deprived of her seven-year-old son.

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L'SHANA TOVA TIKATAVU

Doctor left prominent New York practice for 'rewarding' work caring for settlers

By JOAN BORSTEN

SAFED —

Four days a week, Dr. Nate Pulver, formerly a prominent physician at White Plains, N.Y. rises early and leaves his new home in Safed to care for the children of Hatzor — one of Israel's poorer and more problematic towns. The other two mornings, he straps on a revolver and travels to the Golan Heights where he attends the youngest members of the 16 settlements that fortify the Israeli side of the border.

There is a world of difference between Pulver's new job in Northern Galilee and the 1,000 patient Westchester County practice he left behind when he immigrated to Israel with his wife in 1972.

"But I love it," says the 56-year-old doctor. "Although it's hard work, it has many rewards because I am doing here what no one else wanted to do or was available to do.

"Neither of us came from Zionistic backgrounds," maintains his wife, Shirley, still trim, and attractive at 49. "I had a strong Jewish influence influenced by my grandfather who immigrated to America in 1882. But I think that for him, Israel existed only in his prayers."

'We came to Israel because of responsibility we felt for our people'

Dr. Pulver, whose parents immigrated from the Ukraine, grew up in a Brooklyn Jewish neighborhood. Although his mother's family had Chassidic roots, their home was never religious but had a Jewish atmosphere:

"We lit candles on Friday nights," he remembers, "and put nickles and dimes into the Jewish National Fund box."

Their first real contact with Israel came in the early '50s. Nate, having graduated from Medical School, became resident in charge of the children's outpatient clinic at the University of Maryland. Shirley was occupied with their two-year-old son, Gene, and trying to manage her household on their meagre income. One day a neighbor, who was active in Hadassah and Mizrachi Women, came to collect money for Operation Magic Carpet — an airlift for the Yemenite Jews to Israel. From then on the family became concerned and aware of what was happening in Israel.

The Congressional Doctor's draft law took the Pulvers to England for two years during the Korean War. Returning to the United States in 1953, they settled in White Plains, where their daughter was born. Almost immediately they joined the Hebrew Institute of White Plains — an Orthodox synagogue. The 400 member families were closely knit and greatly influenced by the rabbi who maintained a close relationship with the congregation.

When their son Gene turned 20, he moved to Israel. The parents, too, began to think seriously of immigrating. The Six Day War, and the threat it posed to the people of Israel and the continued existence of Judaism, also influenced them.

Nate's qualification's were good. He was offered a job in Jerusalem, but preferred to live in Safed, an ancient city with 13,000 inhabitants built high on the slopes of the Jermak Mountain range. The Pulvers were attracted to Safed by its beauty and ancient religious traditions, but there was something else:

"We came to Israel because we felt a responsibility for the Jewish people, and knew that in the Northern Galilee, where there is a need for professionals, I would be more than just another doctor. Before I became Hatzor's pediatrician, for instance, the town of 7,000 people had no medical laboratory. Patients had to travel an hour for the simplest of tests. Now, because I insisted and did not give up, there is a modern facility adjoining the clinic." He has also been able to introduce to Hatzor mothers, mostly of North African descent, more Westernized standards of hygiene and child care.

Shirley is active on the Safed Soldiers Welfare Committee, doing whatever is possible for the Israeli soldiers who pass through Safed, which is very close to both the Syrian and Lebanese borders, en route to their northern postings.

"When the Yom Kippur War broke out," she remembers, "our home was like a wayside inn. Soldiers with a few hours leave came here to shower, sleep, eat, and get clean clothes. I hardly saw my husband, who was working 24 hours a day, or our daughter, who was busy at the hospital laundry. My parents, who were visiting at the time, minded the house, and watched artillery battles from our living room window.

Despite personal tragedy, the death of their son in an automobile accident two years ago, the Pulvers' ties to Israel continue to strengthen. They believe that survival of the Jewish people is crucial. That is why they came, they say.

"We feel we can best help Israel by living here. Only one-third of the population of the Galilee is Jewish. We need more Jews in this area. And we need more Western professionals to help improve the quality of life — people who will stick it out when things get rough as they often do."

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Top left, old and young take part in UZI machinegun target practice. At this army base, there are not only oldsters and seasoned soldiers, but a unit of deprived youth who never had the advantages of normal education and are receiving special training.

Second from left, Moshe Gilboa (right) from Moshav Gadod, repairs a command car in the garage. The young soldier, Meir, with him says Moshe is just like his grandfather.

Top right, Meir Zonz, from Kibbutz Sde Eliahu, cleans rifle after firing exercise. Meir is the circumciser for the area. The 56-year-old in charge of kitchen maintenance in the kibbutz, estimates he circumcised 1,100 babies.

Bottom right, a couple of the veteran volunteers, Abraham Gal (left) and Herman Ziv take a breather from their vigorous training schedule. They reflect the way Israeli citizens get involved in the civil defence of their country. (IPPA)

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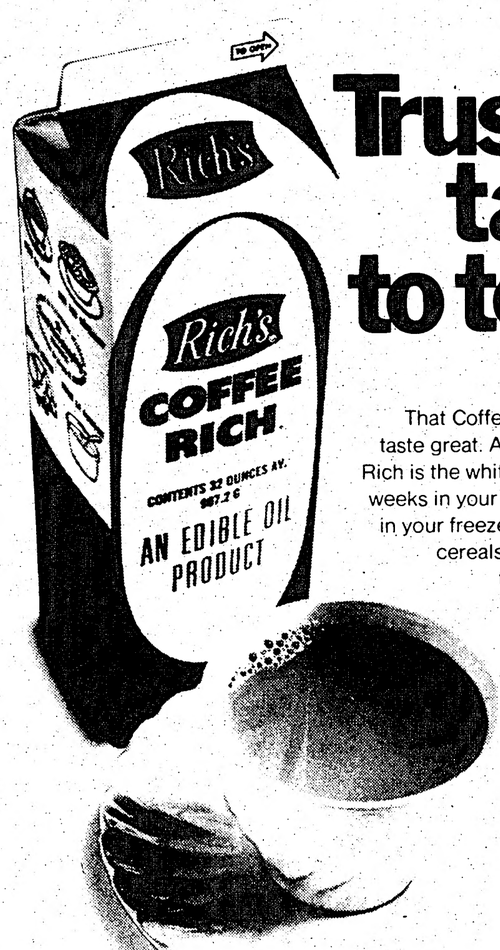

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'Devoted to Jewry, loyal to Canada'

'We prove multiculturalism works'

By DAVID R. POWELL

Rabbi David Powell

Should one wish to note a theme for Canada in this decade, it could be termed the "Multicultural 70's." L.I.P. grants, multicultural funding abound. Practically every ethnic group in this country is into a project emphasizing the assertion and rediscovery of a particular heritage.

Multiculturalism is a Canadian policy encouraging integration, not conformity. It aspires to diversity and sustained multicultural identities. What are the implications of this policy for Canadian Jewry?

The issues are complex. One factor which apparently mitigates against assimilation of the Canadian Jew is self-consciousness — an overpowering desire to not only identify, but to assert. This urge is most compatible with a multicultural society. We also have an uninterrupted tradition of loyalty and devotion to the Jewish people accompanied by political allegiance to Canada. We are a model, par excellence, that multiculturalism works. Integration and cultural diversity are not mutually exclusive. As Prof. Ben Lappin observed, "this is a kind of success story for which North American (Canadian) Society as a whole can claim as much credit as the Jewish Community itself." (**Viewpoints** Winter 1967).

Is there a case for optimism? Slogans, maxims: "it can happen here," "never again" are reminders to remain cautious. Jewish history is a tale of toleration at best, where Jews lived a "second class citizenship," generally as gerjim — alien residents in other peoples' lands. It is suggested that in Canada now and in future, "alien resident status" has been supplanted by "full and equal citizenship." One should not conclude that Canada is free from social tensions. These are natural tendencies in a culturally diverse society. In fact, the majority of ethnocultural groups outside of the dominant British Charter group, experience tension. Even the other partner in the bilingual, bicultural experiment — Francophone Canadians — live with tension.

Corporate Jewish tension must be viewed in the context of Jewish history. It is true that the Galut — Diaspora experience has contributed to the Jew's feeling of being a "marginal man." There is a part of that sensation within every Jew. Jewish history however has been a varied event. The openness of Hellinism is not identifiable with repressive moments in English history. The Moslem Empire and high points of Jewish creativity does not compare with the dark age of Czarist tyranny in the 19th Century.

One does not purpose a naive reading of Jewish history, nor a 'blocking out' of the traumas besetting Jews as a world people. One who shares the fate of the Am Yisrael — the people Israel, must realize that this is not a monolith. There are differing dimensions.

Canada exhibits some of these. The basic resentment of Jews is the apparent inability or refusal of non-Jewish neighbors to appreciate the bond Jews feel as a world fellowship. Silence on Israel, the plight of Syrian Jews, or of our brethren in Russia is abhorrent and can never be condoned. Silence is a universal social and moral evil. Disheartened as a Jew may feel about the apparent futility of "dialogue", he must not expect too much. Silence toward our own particular Jewish agonies, albeit unacceptable or unforgiveable, remains but a symbol of a weakening of the "collective conscience" — a failure of society to respond to "man's apparent inhumanity to man."

Jews stand not alone as victims of silence. Unhappily, one must observe that Canadian Jewry has exhibited little outward signs of social conscience toward the plight of other groups, victims too of deprived human rights; Indians, Eskimos, Blacks, Chinese, Doukabors, Hutterites and many more ethno-cultural racial minority communities in Canada.

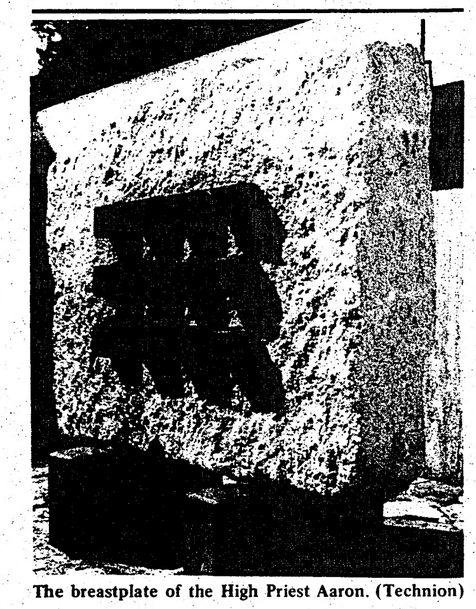
Commendable and inspiring as our reception program may be for Russian Jewry, we should participate in an immigrant reception program for other groups. It becomes not only a duty — an act of "tzedakah" "gemilot chassidim" — righteous deeds, but brings the reward of gratifying human service.

I find it unacceptable that because others fail to believe that they are their "brothers' keeper," Jews should adopt a similar stance. Victims of silence and indifference we are. Sadly though, our disillusion has moved us as a community to almost total disengagement from social action and human service.

A multicultural Canada will not totally solve any identity crisis Canadian Jews may have — but there are newly-found opportunities. God knows that as Jews there is room for apprehension. Bitter tears will sadly continue to flow. The Jew has always sought out sources of comfort — from God, his people, and within himself. The Jew in Canada need not surrender to the "doom makers."

comfort here. Comfort in knowing that one society in our history in conducive to 'Am Yisrael Chai' — The People Israel Lives.

David Powell is a Rabbi and sociologist residing in Ottawa.



The breastplate of the High Priest Aaron. (Technion)

Sculpted breastplate erected at synagogue

HAIFA —

The Breastplate of the High Priest Aaron (Ha-Chosen)" has been erected in the courtyard of the Ohel Aharon Synagogue at the Technion — Israel Institute of Technology. The work, a massive rectangle of flat Hebron stone inlaid with bronze, is by Israeli sculptor Zvi Aldouby, whose sculptures are to be found throughout Israel as well as in Europe, Australia and Canada. It was commissioned by Mr. Ludwig Jesselson of New York, who also sponsored the construction of the campus synagogue.

"In my childhood when I came to the description of Aaron's robes, I was inspired by the beauty and splendor of the beastplate of the high priest, which contained two stones of mystery called 'Urim and Thumim'," said the artist, describing the personal significance of the sculpture's theme.

"The breastplate which the high priest wore over his heart was adorned with 12 precious stones, each one different, symbolizing the 12 tribes of Israel. The motif I was asked to design was, therefore, acceptable to me. For in ancient times the breastplate was a part of the religious ritual, symbolizing the unification of the tribes of Israel into one people. In our own times, the breastplate of the high priest might serve as a symbol and a hope for the unification of the Jews living in Israel and for the unity of the Jewish people everywhere."

Protruding from the two parallel surfaces of the rough-hewn stone are 12 rectangles of bronze arranged in four vertical rows of three, representing the stones on the breastplate of Aaron. Each rectangle fixed into the stone appears to be the continuation of the opposing one on the other side.

The sculptor described the challenges involved in producing the work: to create a sculpture effective in its momumental simplicity and to integrate it harmoniously with the modern architecture of the synagogue. "I had to find an artistic expression for a national and religious idea within a modern concept, in a way that would please the taste of a distinguished public and at the same time be close to the understanding of all kinds of visitors," he said.

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Development of Tefen region undertaken to prevent any further terrorist activity

By YEHUDA ARIEL

JERUSALEM — Ten years ago the Jewish National Fund began the blazing of a road from Ma'alot to the Tefen area. This road was intended to connect up the town of Ma'alot with the new Galilean development town of Carmiel by way of a mountain ridge, which was at the time, almost totally inaccessible.

The late Joseph Weitz, many years before, had fought for the development of this neglected region, but there had always been more pressing and vital development schemes awaiting implementation elsewhere.

Few believed that this rocky area of hills and canyons could be developed for agricultural purposes. Those who thought of its development at all, thought in terms of afforestation, recreation or, perhaps, moshavim based on small industry.

The settlement authorities, together with the late Levi Eshkol, were for the development and fortification of the frontiers, believing that the empty areas in the hinterland of Galilee could be developed later.

The Tefen region has twice been the scene of battles and manhunts for terrorists infiltrating from Lebanon. As such, it was decided to blaze a road to the environs of Mount Gamal overlooking the Accre-Safed highway. This road, except for a last section left unfinished because of topographical difficulties, was pushed through, subsequently providing access to the previously unopened hills of the Tefen area and to the ruins of a fourth century Roman fortress called by the inhabitants of the area, 'Tofeniya'.

To this day, it is not known what the original purpose of this fortification was, as it commands no major roads nor strategic areas. It stands however on a peak flanked by deep canyons on three sides and is approachable only from the south where signs of an ancient path can still be seen.

I have been to the Tefen area many times and have seen its antiquities as well as signs of ancient agriculture in its hills. One may still see quite clearly the ancient terraces built by former inhabitants along the topographical lines of the hillside for the preservation of the region's limited soil. From the vantage point of its heights, one can overlook the Accre valley, Mount Carmel, the coastal plain to the west and the frontier on the north.

Though tobacco patches may be seen here and there, the Tefen region is primarily pastureland claimed by the Druse and their villages which dot the hillsides.

Though I have long been enchanted with the Tefen region, there was a period when I was forced to stop my visits to it. This was when the terrorists began their activities along the road. They had planted mines which had taken the lives of a number of soldiers and field staff of the Jewish National Fund. This road became very dangerous and was actually, for a time, discontinued in use except for a short section checked by the army to provide access to the area for foresters.

This state of neglect of the Tefen area was ended only after the deaths of 26 people in Ma'alot. It was only after the terrorist attack when the area's inhabitants demanded that the government do something to increase Jewish settlement, develop Tefen and complete the Ma'alot-Tefen-Carmiel road as well as to close off the border with new settlements, that the proper governmental institutions finally took action.

Emigration, quality of life, trouble young founders of citizen's group

By JUDY CARR

'A cup of tea and an invitation home is first class absorption'

"Ze lo ichpat li" is a flippant Hebrew phrase used by young Israelis to signify — I'm not bothered. A group of Israelis have founded a group with the title "Ze ichpat Lanu" transposing the phrase to mean — we care.

They are worried about the quality of life in Israel, bad citizenship, apathy, consumer unawareness, and in particular the fact that some immigrants and also Israelis are leaving the country. The head of the group, a Sabra named Hanan Avramsky, said, "Yerida (emigration) means both a physical and moral decline. We aim to prevent yerida."

How do they intend to succeed where government and Jewish Agency officials have not yet found the solution? Said Hanan, "A cup of tea and an invitation to your home is first class absorption." The group invited immigrants who have written to them or been referred to them and encouraged them to "talk it over." Afterwards some of the immigrants, including a prominent Russian scientist, said they felt more at home in Israel.

They feel that prevention of yerida is the business of every citizen... using the word in its wider sense of general decline. "If every individual does not do something about the troubles in Israel, then we deserve what we get," said a member of the group trenchantly.

One of their weapons is demonstrating...peaceful demonstrations without violence. They have already demonstrated against government allocation of funds away from deprived youth in development towns. They plan another demonstration shortly against yerida. How can a demonstration help this problem? It will bring the matter to the attention of the public and encourage them to join in the work.

The group is not a political party nor does it ever intend to become a party or fight for seats in the Knesset. Their aim is solely to fight for good citizenship and raise the quality of life. One of their slogans is "Kashe li bamoledet sheli, aval tov li," roughly translated as "It is hard in my country, but I find it good nonetheless." they have advertised this slogan in several daily papers and hope that people will notice it and give it a thought.

The number of people who "bother" is growing daily. They have 15 members manning a central office in the Tel Aviv area and branches in most of the big towns in Israel as well as in one or two development towns, 19 branches in all. The group is supported financially by members' voluntary contributions. There are no membership levies as some members work continually on a project and others can only give a day or two a month.

Israel is in great need of some positive thinking and acting. Not rose-colored thinking but campaigns that are truly constructive. Ze ichpat lanu does not sell rosy spectacles. A member said, "when we approach a new immigrant we do not fill him up with stories about how good it was in the old days, we start by saying... 'What's wrong...followed by 'How can we help?'

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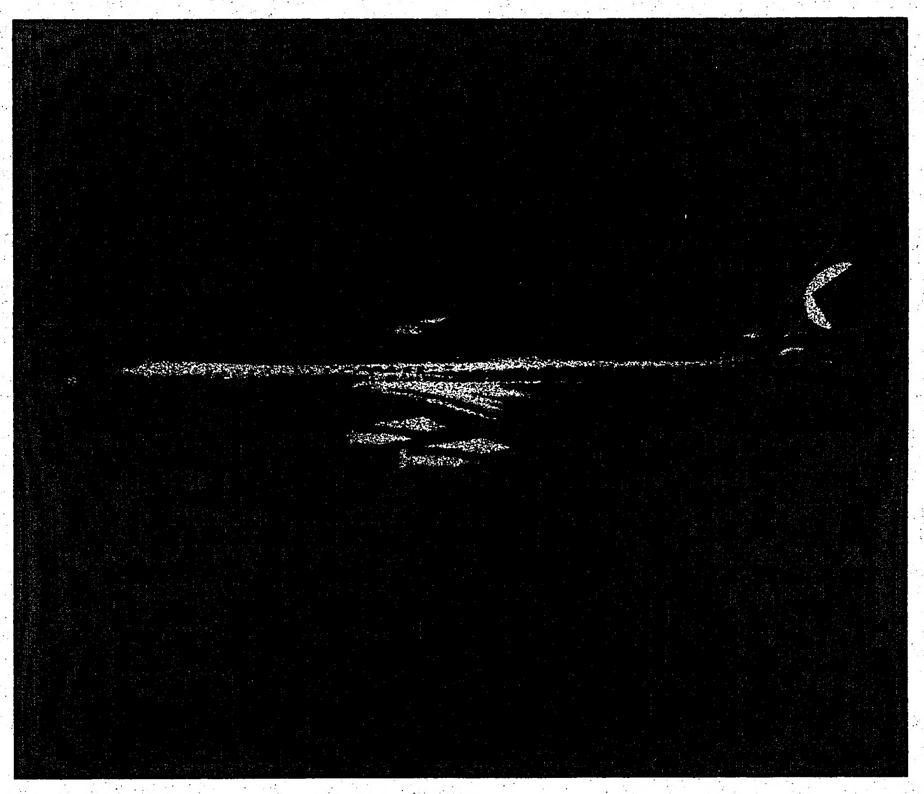

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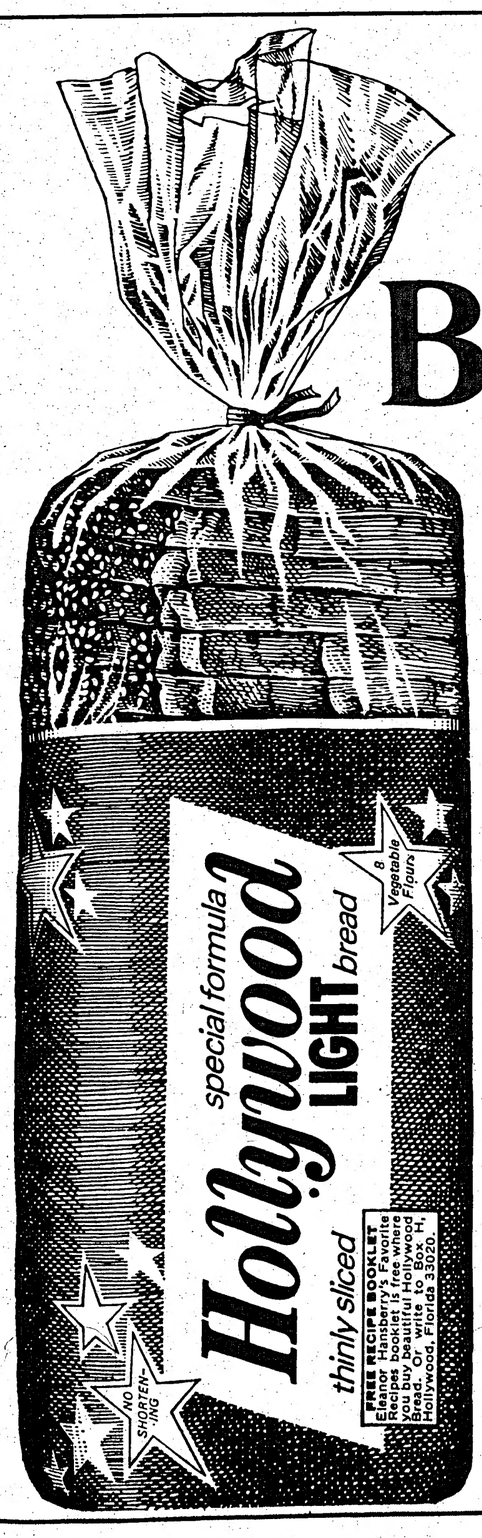
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1/4 teaspoon salt
1 teaspoon ground cinnamon
1/4 teaspoon ground ginger
4 eggs
1 cup sugar
2/3 cup MAZOLA Corn Oil
1 1/2 cups liquid honey
1/4 cup strong tea, cooled
1/4 cup orange juice
1/2 cup chopped nuts
1/2 cup raisins

Sift together flour, baking powder, baking soda, salt, cinnamon and ginger. Beat eggs with sugar; gradually beat in corn oil and honey until completely blended. Add flour mixture alternately with tea-orange juice mixture. Stir in nuts and raisins. Pour into ungreased 10-inch tube pan. Bake in 350 degree F. oven for 15 minutes; then reduce heat to 300 degree F. and bake for 1 hour or until cake tests done. Invert pan immediately and cool cake completely before removing from pan.

On Holy Day pray for all, says rabbi

By RABBI DAVID KIRSHENBAUM

Although only the Jews observe Rosh Hashanah, it's actually a holy day for all the world, says Rabbi David Kirshenbaum. "We have the whole world in mind, for the fate of the Jewish people is bound up with the wellbeing of mankind . . . Judaism is universalist."

"One generation passeth away, and another generation cometh. But the earth abideth forever." (Ecclesiastes 1:4)

There is neither beginning nor end in eternity. Seasons change but they all flow one into the other; spring flows into summer, fall into winter, all things flow into one great stream, one vast, endless ocean of time.

Time is an invention of man. He has sliced it up and parcelled it into segments — days, weeks, months, and years. We are again on the threshold of a new year and according to man's calculations we are a year older.

Our sages tell us that the world was created on Rosh Hashanah. This makes it different from the New Year of other peoples and faiths. Its prayers are of a universal character. On Rosh Hashanah the Jew asks God to extend His Kingdom over the whole world and to have the world acknowledge the Divinity not through compulsion or force of might but through voluntary recognition of the universal concept of divine morality, justice, virtue and honor. In this way mankind will unite as one "to do the will of our Father in heaven."

A united mankind purified of all that is evil and perverse is one of the foundations of Jewish religion. Thousands of years have passed by since the prayer was formulated and no better program for mankind has been devised since. All the noblest ideals produced by the great spirits and minds of this world, the dreams and aspirations of all times and generations seeking happiness for mankind — all this has been expressed in this prayer.

The highest ideal of our Torah and prophets is for mankind to be cleansed of evil and of all that is iniquitous, base, and corrupt. The individual cannot aspire to a moral level unless mankind is morally raised with him.

Man does not live in isolation; he is a member of a great collective. An evil perpetrated in one corner of the world is felt in the other corner. If the individual lives uprightly following justice and honesty, then the world will be righteous and just. The moral purity of the individual is a step towards the purity of all mankind.

On Rosh Hashanah we pray not for ourselves but for all mankind. We pray that the nations no longer fear each other, that mankind live in peace as one family; we pray for the right of the individual and the group anywhere in the world to live in accordance with their beliefs and heritage, under the protection of law.

Science with its research and its probings of the powers of nature has made colossal strides. With tremendous resources it is seeking to penetrate beyond the earth's atmosphere into the heavenly spheres to expose the secrets which have always shrouded the mysteries of the universe. However, instead of this bringing about better understanding and brotherhood between the nations, the entire world now lives in ever-growing dread of the uncertain tomorrow.

The fear and terror that stems from this condition is an important part of the concerns and wishes that are expressed in the prayers of the Jewish New Year. According to the Jewish interpretation, just as Rosh Hashanah is the day of judgment for the individual, it is likewise judgment day for entire nations. On Rosh Hashanah the Jew prays not only for himself and the community of Israel — **K'lal Yisrael** — but also all mankind, for the spirit of Judaism is universalist in character.

In the prayer "and it shall be said of the nations..." the cosmic universalist character of Rosh Hashanah as a judgment day is clearly expressed. Providence determines the fate of all — Jew and non-Jew, nations and tribes — all of Creation is judged and the verdict drawn up: "this day thou causest to stand in judgment all the creatures of the Universe."

Although only the Jews observe Rosh Hashanah, it is actually a holy day for all the world. We have the whole world in mind for the fate of the Jewish people is bound up with the well-being of mankind; we are a vital portion of the nations, hence we ask justice not only for ourselves, but for others, especially for the weaker and the oppressed.

No people strives as much for peace and good order in the world as we Jews. As an old, historic people with terribly bitter experience of the cruelty and terrorism of the world we know that when there is war we suffer the most sacrifices.

This is why our greatest prayer on the High Holy Days is that God endow the hearts of the princes and their advisors with the will to keep peace in the world especially in this Space Age. Jews and all peoples will give expression to their deepest desire for peace, for as it is now only a miracle can rescue the world from total destruction.

Our most fervent prayer on Rosh Hashanah is that the nations unite as one to preserve peace and to establish harmony — for the nations to settle their disputes peacefully to ensure the further existence of human species.

Rabbi Kirshenbaum is rabbi emeritus of Or Shalom Congregation, London, Ont.

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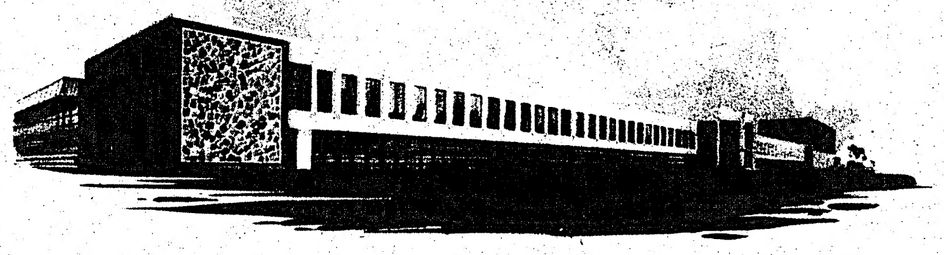
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Israeli troops atop a mountain outpost scan the Jordanian side of the Dead Sea region for signs of military activity. Israel is worried by the recent Jordanian–Syrian rapprochement. (IPPA photo)

Israeli-Arab youth embrace culture while ultra-Orthodox consider it evil

JERUSALEM (JTA) — Sharp differences in the daily life style and outlook between Israeli-Arab youth and the younger generation of ultra-Orthodox Jews in Jerusalem's Mea Shearim quarter were reported here by Prof. Rita Simon, visiting professor at the Hebrew University who is conducting a research project on social change.

Prof. Simon, on leave from the University of Illinois, found, for one thing that young Israeli Arabs, while retaining their nationalistic values admire and try to emulate Israeli culture. But the Mea Shearim Jews abhor that culture as the root of all evil. Prof. Simon's findings were based on a study of 150 families from both communities conducted in 1970-71. The information released was preliminary, derived from a working draft. The American academician expects to extend her study to a cross-section of the Israeli population to test various aspects of social change.

She observed that among the Arabs, the present generation has virtually accepted the fact that their children would not dress and live as they did. In Mea Shearim, however, there is great agreement between the generations on questions of lifestyle and the younger generation, in fact, is critical of their parents for insufficient vigilance in passing on their traditional moral and social values.

Prof. Simon's study showed that Mea Shearim girls will marry young and become housewives. Arab girls, on the other hand, hope to complete high school at least and to work outside of their homes for a time. Arab mothers would like see their daughters have large families — six or more offspring, but the Arab girls want at most no more than two to three children, Prof. Simon found.

The Arabs were much more exposed to the local news media than the ultra-Orthodox Jews.

Arabs watch television programs, mainly from the neighboring Arab countries and divide their radio listening between Arab and Israeli broadcasts. Most Arab mothers are illiterate but their children read both Hebrew and Arabic newspapers. Prof. Simon found. In contrast, television is forbidden to the Mea Shearim Jews. They read newspapers, but mainly the religious press and most of them do not listen to the Israeli radio.

Most of the women who expressed an interest in the news media, read Yiddish newspapers and listen to Yiddish radio programs. Very few Mea Shearim women read or listen to Hebrew.

Technique to change oil spillage into animal-feed protein developed

TEL AVIV — Tel Aviv University scientists have developed a new technique utilizing benign microbes to treat the pollution currently caused by routine dumping of an annual 20 million tons of oil from tankers at sea. By way of an additional bonus, the oil-consuming bacteria may serve as a valuable animal-feed protein.

Previously, attempts have been made to employ bacteria in the fight against oil pollution. But Professor Eugene Rosenberg and Dr. David Gutnick, of Tel Aviv University's department of microbiology, are the first to have performed a successful experiment on an oil tanker during what was in other respects a normal voyage.

Preceding the conclusive test on the tanker was a year's research in the laboratory. For a start, the Tel Aviv University microbiologists went to Tel Baruch, which is the Mediterranean beach nearest the campus. There they isolated bacteria feeding on the tar deposited from oil slicks. Next, Rosenberg and Gutnick discovered that these oil-consuming micro-organisms, which were previously dormant, became incomparably more active when the hydrocarbon in the oil was enriched with nitrogen, phosphorus and air.

The ultimate aim of Rosenberg and Gutnick is to put the processed oil tanker ballast to good use. Ideally, instead of its being poured away into the sea as waste, it will be reclaimed to yield previous animal-feed in bulk. Furthermore, residual oils will be recovered. Where currently 500 tons of crude oil are dumped into the sea from a 200,000-ton tanker, 300 tons will be converted into protein by bacteria (probably yielding a harvest of about 150 tons of animal-feed protein after purification) and 200 tons of dewaxed oil can be sent to the refinery.

The two scientists see their unique approach as a three-pronged program: pollution elimination, tank cleaning, and the conversion of waste oil to a utilizable and profitable product.

Eugene Rosenberg, 37, and David Gutnick, 33, both hail from America. Rosenberg, born in Los Angeles, obtained his Ph.D. in biochemistry at Columbia and taught at the University of California before settling in Israel with his wife and three daughters two and a half years ago. He is chairman of Tel Aviv University's department of microbiology. Gutnick, born in Milwaukee and raised in Los Angeles, got his Ph.D. im microbiology at the University of Southern California and worked as a senior scientist at the National Institute of Health in the Washington D.C. area before joining Tel Aviv University at the end of 1969. Since his arrival with his wife in this country, he has become the father of two Sabra boys.

This project is supported, in part, by the National Council for Research and Development, prime minister's office, and receives the co-operation of Zim Navigation Lines and Transasiatic Shipping Co.

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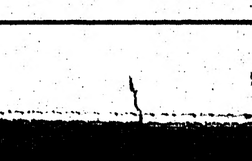

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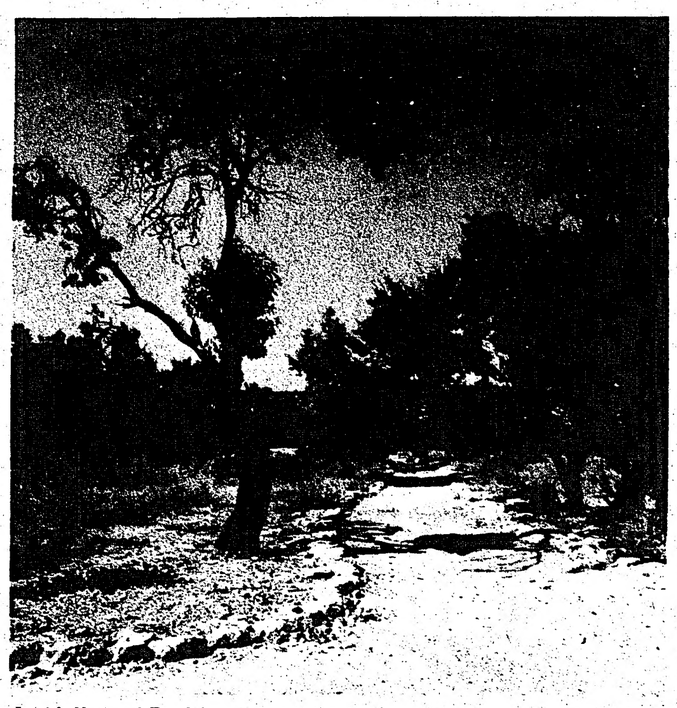
By HERBERT FREEDON



Jewish National Fund forests in Israel bring forests to the people and people to the forests, according to the author. New forests restore ecological balance.

JERUSALEM —

The other day, a man came to a doctor, complaining of fits of depression and irritation.

"Doc", he said, "each time I open the paper or switch on the radio or TV, it's always the same — Ford and Sadat, Kissinger and Gromyko, partial or total agreement; and when they're through, there's the endless repetition of strikes, crime and inflation. It wears me down."

The doctor nodded, opened his prescription pad, jotted something down and said: "You take it twice daily, after breakfast and after dinner, and you'll feel better in no time."

The man took the prescription, looked at it, and there were three magic letters: JNF.

There is a lot of truth in the joke. Against the ever-rotating game of politics, among the ugly scenes of internal bickering, the work of the Keren Kayemeth stands out as an antidote. You think that in the age of technology planting a forest seems atavistic? Just the contrary — the more mechanization, industry and urbanization, the more important the trees, parks and forests — the green salvation from the ills of modern society, the green escape from the daily stress.

To bring the forests to the people and the people to the forests — this is the latest concept. Translated into technical parlance, it means restoring the ecological balance. Just now the JNF has opened Israel's second "active recreation park" in the Herzl Forest at Ben Shemen, near Lod. It offers sports facilities and gadgets for physical exercise to campers and picnickers of all ages, along with rustic tables and benches, barbecue grills and piped water — ideal for families and school groups who spend a day in the woods, exercising, eating and relaxing. The first such park was opened last autumn near Hazores in the Galilee and two more are planned, at Kiryat Gat in the south and in Safed in the north. And of course there is Canada Park, the largest project of its kind, now under development between Jerusalem and Tel Aviv...a recreation area which when completed will be at the disposal of tens of thousands.

Another example is the development towns, usually huge, grey blocks of housing put up in haste to accommodate new immigrants or to serve the workers of an industrial projects — deserts of cement on deserts of sand.

Ofaqim in the Negev, with its 11,000 people, was such an ugly conglomeration till the JNF stepped in, set up a 12½-acre public park and encircled the town by a green belt.

The villages in the Jerusalem hills have been suffering from a different ailment — poor physical and economic planning. At the time of their founding, the need to absorb thousands of newcomers and to satisfy immediate security "musts" took precedence over all other considerations. Most of these villages are a sorry sight — small ramshackle chicken coops of rusted wire and rotting boards just right next door to the people who live in crammed and crumbling rooms. All this on half an acre of land.

Instead of grass and gardens, the houses are surrounded by brush, thorns, and the stench and feathers from the coops. Run-off water from the hills in stagnant pools makes life miserable in the winter and brings clouds of mosquitoes in the summer. The farmers have been unable to raise their standard of living because of lack of land which in turn dictates the limits of their income. The JNF is now replanning and reshaping these villages — to improve the look of the land, the yield of the soil and, last but not least, to improve the quality of life.

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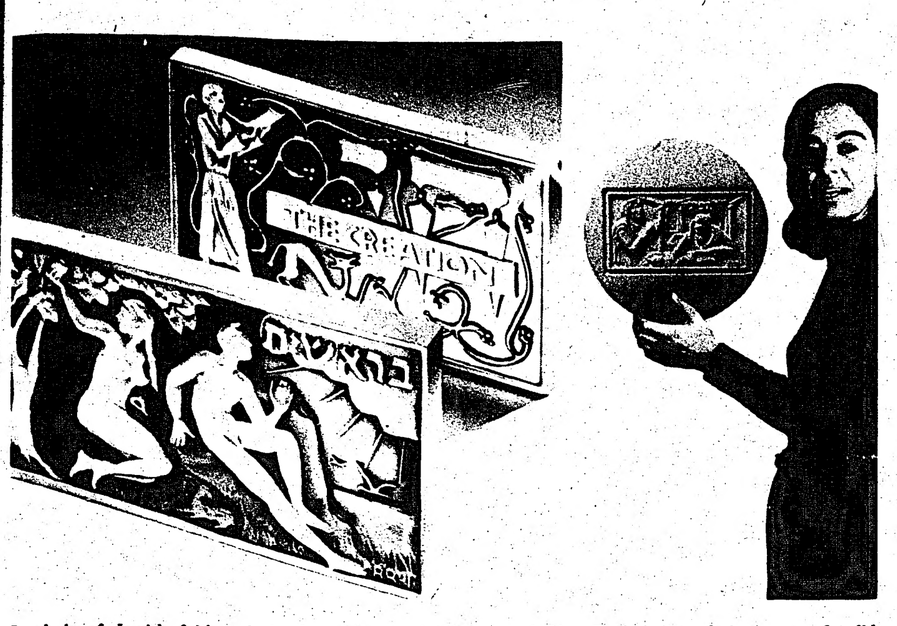

Symbols of Jewish faith and ritual are portrayed in works of Rina Rotholz, struck in ingots of solid sterling silver and in solid bronze. Here she holds plaster model of "The Creation." (Bertram photo)

Judaic tradition portrayed in the form of medallic art

NEW YORK —

A landmark portrayal of Jewish tradition in the form of medallic art is announced by The Judaic Heritage Society. Eighteen original works of art have been sculpted for the undertaking, by the noted artist and sculptor, Rina Rotholz.

The 18 subjects of the collection, **Chai Ingot Collection II,** are, says Society President Robert Weber, "symbols of the Jewish faith and ritual which have remained virtually unchanged through the centuries and which have bound all Jews in enduring kinship since Bible times. Taken together, they form the essential link between succeeding generations — the key Jewish survival and identity."

The 18 subjects are: The Creation; Prayer; Charity; Repentance; Mysticism; The Messiah; The Ten Commandments; The Torah; The Synagogue; The Minyan; Kashruth; The Mezzuzah; Phyllacteries; The Menorah; The Ram's Horn; The Hebrew Language; The Lunar Calendar; and The Star of David.

The limited edition series of ingots is being minted in high relief in solid sterling silver and solid bronze. Each individual precision-minted ingot has a depth and sculptured texture which can be handled without damage to the surface. Ech silver ingot contains 1000 grains of solid sterling silver and is 2.22 inches long and 1.25 inches high. Each ingot is hallmarked and edge-numbered for permanent owner identification. The ingots will be issued one a month for 18 months with subscriptions limited to advance subscribers only. The first ingot is expected to reach subscribers in September. The price of $32 per solid sterling silver ingot and $12 per solid bronze ingot includes the display case created to hold the collection.

The display case for the collection has been designed so that when the 18 silver ingots are in place they form the number "18" or "chai" in a frame which may be removed from the case and hung on the wall if desired.

Order forms and further information may be obtained from Fred Bertram, Secretary, The Judaic Heritage Society, Suite 4011, 866 United Nations Plaza, New York, N.Y. 10017. (212) 421-2960.

Conference recommends

Retirement age should be flexible

JERUSALEM [AJPA] —

Israeli experts in gerontology (the scientific study of old age and its diseases) have recommended that retirement age should not be fixed at 60 for a woman and 65 for a man, but should be flexible depending on the capabilities of the individual.

The recommendation was voiced at the conclusion of the 10th International Gerontology Conference, the largest gathering of its kind in Israel this year. Three thousand participants representing 35 countries attended.

As this was the first ever international gerontological conference in Israel, it was used to exert a certain impact on the country as an educational implement.

Through the co-operation of the Ministry of Education, classes on ageing were conducted in schools right across the country and children were encouraged to paint or draw their own concepts of aged people. Some of the drawings were later used on post cards distributed at the conference.

In the week before and during the conference communities throughout Israel were encouraged to honor their senior citizens. Reports received by the conference indicated that this was a very successful social experiment.

The major benefit of the conference was the opportunity afforded to highly skilled professionals to learn more about old age beyond their own particular sphere of specialisation.

They learned for instance, that there is now enough knowledge about the causes of the dreaded Parkinsons Disease to be able to work out a preventative. The most common of all old age diseases is loss of bone which occurs in everyone, but is more common to females than to males.

From a psychological point of view, participants were made aware of how important it is to give the elderly a role to play in society. The Israeli attitude was that activity keeps people young and they should either take up a second career or do volunteer work. Society can still benefit greatly from the energy of the aged. Most of this is lost, because society at large, prefers to put the aged out to pasture.

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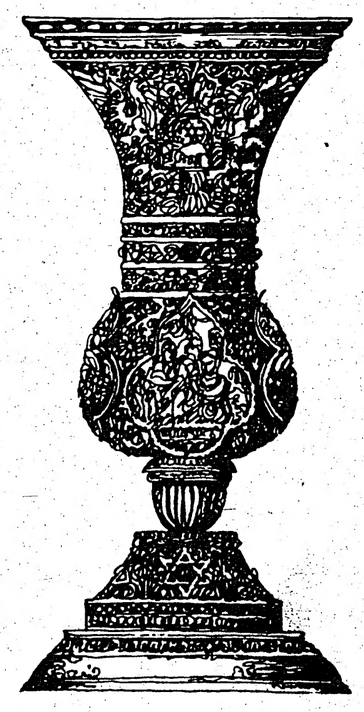

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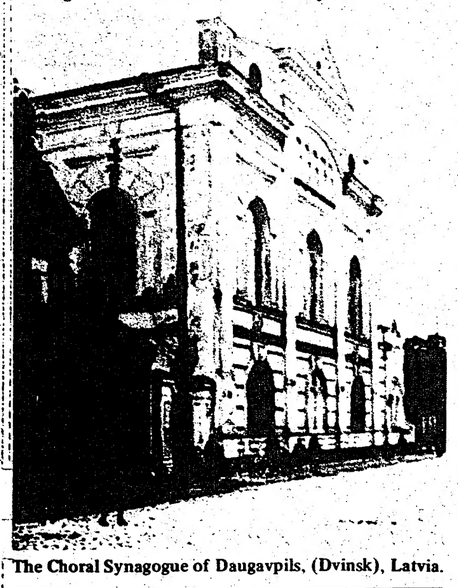
Early years of Latvia's short independence saw Jews pre-eminent in all walks of life

By CHAIM BERMANT

[JCNS] —

Latvia, as Latvia, has had only a brief and unhappy life. It came into being in 1921, after struggling for existence both against the Russians to the east and the Germans to the west, and was snuffed out in 1940 when it was incorporated as one of the People's Republics of the Soviet Union.

The very name of Latvia has hardly had a chance to establish itself. The inhabitants in the north of the country generally thought of themselves as Livonians, those in the south as Courlanders and if anyone ever actually described himself as a Latvian, he was almost certainly a Jew.



The Choral Synagogue of Daugavpils, (Dvinsk), Latvia.

Under Czarist rule the country was part of the province of Vitebsk, but the principal cultural influence was German and in 1880 the official language of the area was German. As a result, the Haskalah (the movement for Jewish enlightenment) made deeper inroads in Latvia than in any other part of the Czarist empire and when Latvia became independent the Jews were well-placed to help to put the country on its economic feet.

Though never numbering more than 96,000 (or about five per cent of the population) they had an influence out of all proportion to their size. They helped to organize the banking system. They controlled the export of timber and flax (the main staples of Latvia's economy). They dominated the brewing, tanning, flour-milling, textile and fish-canning industries.

Jews for a time enjoyed full cultural autonomy. They established a network of schools, both religious and secular (some teaching in Hebrew, some in Yiddish, some in Russian or German), a Jewish music academy, a Yiddish theatre, and a flourishing and colorful press.

There were four Jewish parties, from the Bund on the left to the Aguda on the right which between them sent seven members to the Sejm, the Latvian Parliament.

The Zionist movement was particularly strong and Latvian immigrants came to assume a leading role in Israeli society, including industrialists like Zalman Susaieff and Marc Moshevitz, politicians like Rabbi Mordecai Nurock and Dr. Ben-Zion Harel, academicians like Benjamin Akzin and Yehoshua and Yeshayahu Leibovitz, (it may be interesting to add that Sir Isiah Berlin and the Beloff family are Latvian, or of Latvian origin), and journalists like Arye Dissentchick (the former editor of **Maariv**).

Latvians were also among the founders of some of Israel's most famous kibbutzim, including Afikim, Ginossar, Kfar Blum, Kfar Giladi, Ein Harod and Ein Gev.

The prosperity of considerable sections of Latvian Jewry, the rich and varied nature of its culture, made it for a time a sort of pocket "goldene medina." It was the home of one of the foremost Jewish sages of this century, the Rogachover Gaon, and of Jewry's greatest historian, Simon Dubnov, and there were Jews pre-eminent in all walks of life.

Then came the economic depression of the early '30s as a result of which Karlis Ulmanis, a disciple of Hitler and Mussolini, grabbed power. In 1934 Latvia became a fascist state. All the Jewish parties were supressed, except the Aguda who were also entrusted with what was left of Jewish cultural autonomy.

They used the occasion to close the Jewish secular schools and impose their own censorship so that, for example, it became illegal to teach the poetry of Bialik or the work of Dubnov.

The dark record of Aguda at this time was to an extent redeemed by the work of its leader, Mordecai Dubin, a friend of Karlis Ulmanis, who used his influence to mitigate the position of every Jew who approached him for help.

After the Russian occupation many Jews who were considered politically unreliable (including Dubin) were deported to Siberia, which probably saved their lives. The Germans, abetted by local fascists, turned upon Latvian Jewry with particular ferocity, and, at the end of 1941, in a few dreadful days of slaughter, destroyed what was left of a vibrant and illustrious community. Among the dead was Simon Dubnov, shot by one of his own former pupils.

South American school pioneers with combined yeshiva, secular studies

In this article, a special correspondent describes the progress of a remarkable educational enterprise at Petropolis, the former summer residence of Brazilian emperors, in the mountains skirting Rio de Janeiro.

The Machane Israel Yeshivah-High School, Petropolis, near Rio de Janeiro, Brazil, was founded in January 1966 by Rabbi Chaim Binjamini, under the auspices of the Torah Department of the World Zionist Organization. It is maintained by a committee (whose members live in Rio de Janeiro and Sao Paulo) with the aid of the Torah Department. It is a boarding school and the first of its kind in South America, offering yeshiva and secular studies.

The principal, Rav Binjamini, has had great experience in educational pioneering work both in Israel and in Brazil. He founded the Bar-Ilan Day School in Rio de Janeiro's fashionable Copacabana beach district, which gives religious and secular education to about 600 children from kindergarten to university entrance exam level. After a few years of running it in, he went back for a spell to Israel and came back to it for a further few years, leaving it to found the yeshiva.

The city of Petropolis, former summer residence of Brazil's two Emperors, is beautifully situated in the mountains, one hour's bus ride from Rio. The small local Jewish community was very inactive before the yeshiva came and though far from the town centre, the yeshiva has brought some religious life and education to the community.

Starting with modest-rented premises with barely two minyanim of pupils between the ages of 14 and 17, the yeshiva, two years later, bought a large plot of hilly land on the outskirts of Petropolis, with several small houses on it, formerly the summer residence of a prosperous businessman. At the time it seemed too large and ambitious a project, but not to Rav Binjamini. There is plenty of space for expansion, and several new one-storey units have been added in the past three years.

The 1975 school year (which in Brazil begins between the middle of February and the beginning of March) has an enrolment of a record number of 70 pupils, an increase of 40% over 1974.

Up to last year the yeshiva boys went half day to the non-Jewish high school in Petropolis for their secular education. But since the idea and ideal from the very beginning has been to concentrate all studies at the yeshiva, this was accomplished last year, by arrangement with the high

Cont'd on Page 19

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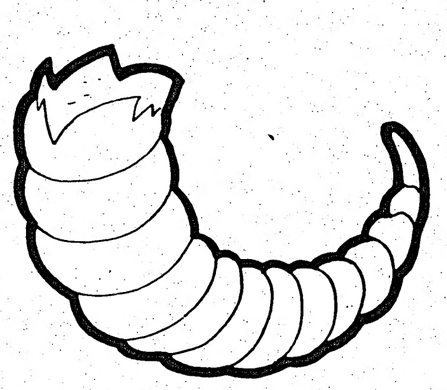

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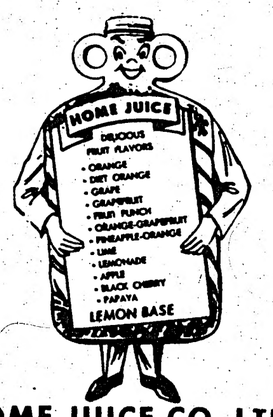

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Rebuilding began immediately

Jewish Quarter found in ruins

When Israeli soldiers rushed to the Kotel Hama'aravi (Western Wall) on June 7, 1967, they found the old stones lying in the tiers as of old. The emotions of those youngsters, many of whom had never seen the Wall before, were those of finding an old friend, lost long ago and missed ever since.

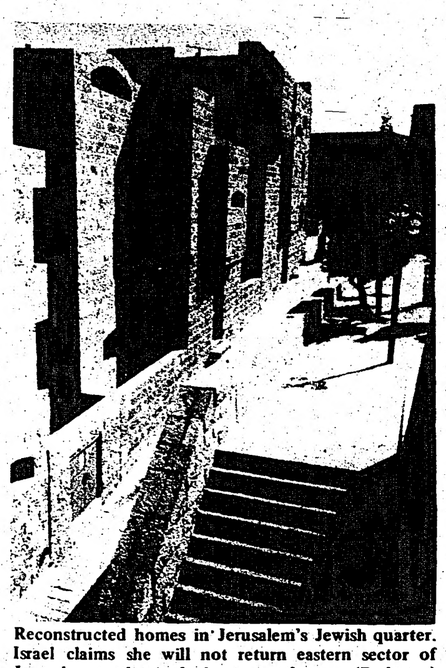
But when they walked up the steep hill to the Jewish Quarter of the Old City, a very different picture awaited them. Destruction everywhere, heaps of rubbish, where world famous synagogues, like the Hurva, had stood. No sign of the tens and tens of Torah scrolls that have served tens of synagogues, nothing of their hallowed interior equipment...

The scene that unfolded itself could have inspired another Tish'a B'av — a day of weeping and mourning for what had been lost. But the Israeli of 1967 reacted differently. Within 24 hours, literally, the head of the Netiv Meir Yeshiva (Bnei Akiva) in Jerusalem, Rav Arieh Bineh, had recruited a group of his senior students, a number of camp beds and the most necessary books and established in the ruins of Batei Mahse, a new Bnei Akiva Yeshiva — Yeshivat Hakotel.

This was the spontaneous answer of this generation of the builders of the new Israel to the challenge of destruction: no weeping no mourning, but to build for a new, better, stronger, more beautiful life on the old Holy ground.

This was to be the keynote for the attitude of the Israeli Government, of the Jerusalem Municipality and of the Jewish Nation to the challenge of Jordanian vandalism: Rebuilding!

The Government soon took matters in hand by investing the authority for rebuilding the Jewish Quarter in a prestigious ministerial committee headed by the Prime Minister. This committee was to ensure proper planning and procedure and, no less, to protect the interests of the Arab invaders, or let us call them Arab squatters, of



Reconstructed homes in Jerusalem's Jewish quarter. Israel claims she will not return eastern sector of Jerusalem to the Arabs in any settlement. (Radovan)

Jewish houses. The whole of the Jewish Quarter was expropriated and a government company was founded to deal with the planning of the rebuilding of the Quarter, the resettling of Arab residents who had no title to live there and with the claims for compensation to owners of property.

At first the going was hard and there were few families who could afford the large investment needed for making a new home for themselves in the Old City, strong and compelling as was the lure and the charm of a life in sight of the Temple Mount, being a daily witness to the pilgrimage of thousands and tens of thousands to the Wailing Wall.

The company for the rebuilding of the Jewish Quarter set about making its own plans with the aim of giving back to Jerusalem and the whole Jewish nation, a new Jewish Quarter in place of the old, fuller of life and more attractive than the old one had been.

Four synagogues, hundreds of years old — Eliyahu Ha'navi's and Rabbi Yohanan Ben Zakai's amongst them, were magnificently restored. In the early days of liberation the then Sephardi Chief Rabbi, Yitzhak Nissim, moved the Rabbinical High Court, of which he was the President, to the Old City, and a new house will be constructed for this central institution. A supermarket has been opened, an art exhibition and gallery is being operated, Bar Ilan University is conducting cultural activities and research work from a branch in the Old City, and the Hebrew Writers Association carries out a rich program of cultural activities for youth and adults from Jerusalem and the rest of the country. Nor is this all...

Yet, what must be considered the most challenging and the most delicate object for planning has not yet found an agreed solution — the Western Wall and its environs. The scenery has changed radically since the Wall area was freed from all the ugly and historically worthless buildings that crowded in on the Wall and made it accessible only by a narrow lane of a few yards. The Wall now stands as the conclusion of a wide open space. We know that some 14 tiers of huge Herodian stones are still buried underground. What is to be done with all this — restoring the Wall to its former majestic height by a complete return to the Herodian days, certainly a revolutionary solution, or to find some other way to give the Wall its proper setting as the holiest monument of the Jewish people, reminding us all of the great past, and beckoning to what we believe will be an even greater future.

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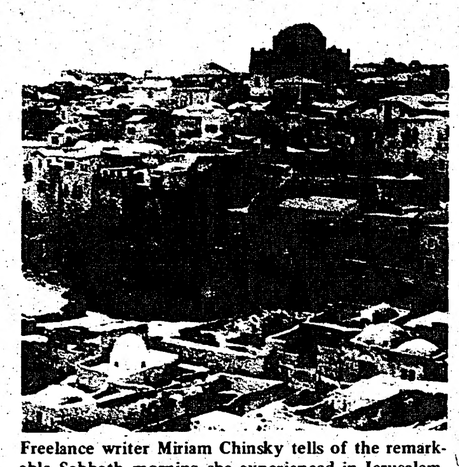
Shabbat morning spent in Jerusalem quite an experience, claim visitors

By MIRIAM CHINSKY



Freelance writer Miriam Chinsky tells of the remarkable Sabbath morning she experienced in Jerusalem.

It was Saturday morning in Jerusalem; the shops were closed and our tour was "at leisure". Four of us, a couple from Vancouver, my husband and I, decided that this was a good time to explore the Arab Market, the only spot where there would be business as usual.

As we approached the entrance, a young man who identified himself as Sammy, spoke to us. It quickly became obvious that he was a puller-in for a local jewelry store. Resisting his attempts to lure us "where you can find the best bargains," we stopped to investigate the kitchen of Abou Fief's restaurant where spicy stuffed carrots, artichokes and green peppers sizzled in hot oil.

We walked past stalls cut into the thick stone walls of the twisting, narrow alleys. Some were scarcely wider than the proprietor sitting inside. The blackened ceiling arched overhead.

Oranges, grapefruit, limes, were stacked in abundance; there were bins of shemishkes, pistachios and dried apricots, glass shelves laden with honey-dipped baklava and Turkish delight, goat's carcasses hanging from vicious hooks, racks bright with embroidered blouses, and heaps of leather sandals.

Many of the shopkeepers wore the traditional flowing headdress.

Persistent Sammy continued to follow, eventually nudging us into an unexpectedly elegant store where prices for the gold baubles were exorbitant. The instant that he realized we were not buying, he dropped us utterly and ran out in search of new prospects.

Weaving through the labyrinth we came suddenly to an opening with bright blue sky above. It was part of the old Jewish Quarter, within a few steps of The Wall. Timeless buildings, all of stone, were soft gold in the warm rays of the sun.

As we stood blinking up at a tower, a small white bearded man, impeccable in crisp white shirt, black suit and hat, a tallis over his shoulders, approached us. He looked as if he had been starched and pressed, and sent out by his wife.

He spoke at first in Hebrew, but continued in Yiddish when he understood our difficulty. "That building," he said, was a synagogue which the Jordanians tried to destroy when they were in this section of the city, but it was solid and still stands. Now that we are back here, it is being restored, like many others."

"Tell me", he asked, realizing that we were tourists, "have you been inside a private home yet, in Jerusalem?"

Before we could answer he said, "Follow me", and scurried 'round a corner, through a short lane, and up a flight of steps to what we suddenly realized was a modern terraced apartment constructed from the original Jerusalem granite blocks. Geraniums bloomed in a box on the balcony.

He urged us into his flat, contemporary inside, but blending with the ancient buildings on the exterior.

His wife was friendly. The dining room table was covered with a white cloth; a silver candelabra stood at one end, some wine and brandy on a tray at the other. There was a plate of home-made cakes.

We sat at the table and the little man poured wine for the men, brandy which his wife had made herself, for the women. He had placed the glasses on plates and filled them to overflowing. Then he made kiddush, and they both pressed us to taste the baking.

Our conversation was in Yiddish, fluent on their part, somewhat labored on ours, but as we spoke, somehow the words, long dormant, learned from our parents and grandparents, began to come.

Their name was Stieglitz and they were originally from Austria they told us, but had lived in Israel, mostly Haifa, for the past 45 years. Now, with Jerusalem free again, they had decided that this was where they wanted to spend their days, close to the Wall. They showed us their family pictures and we brought out our wallet snapshots. Finally Mr. Stieglitz asked if we would like to hear the Parshe, the Torah portion for that week, and he solemnly recounted the story of Joseph and Pharaoh. At its conclusion we thanked him and his wife for their kindness, and stood up to leave.

"Just a moment", he insisted, "there's one other place I want to take you. Come with me." His wife said good-bye and once again we followed, along another path, and down some steps set below ground level.

We found ourselves in the reconstructed hall of a lovely synagogue, surrounded by about 400 people all talking at once and eating and drinking. It was a bar mitzvah! The service had just been concluded and a buffet lunch was spread out on tables along the walls.

Mr. Stieglitz eased through the crowd and came back with two plates heaped with kugel, chopped liver, stuffed grape leaves, and sponge cake. "Eat"! he commanded.

"But we can't", we remonstrated. "We don't even know these people!"

"It's all right," he insisted. "This is Jerusalem; everyone is welcome."

As we hesitated, two young men from the Diaspora Yeshiva, whom we had met at an Oneg Shabbat in the King David Hotel the previous night came over to us and reiterated, "In Jerusalem you're expected. Eat, eat!"

We watched everyone, listened to the bar mitzvah give a speech, and then turned to our Mr. Stieglitz to thank him once again. But before we could reach him, he slipped quickly out the door, across a small courtyard, and into another building. As suddenly as he had entered our lives, he vanished.

"He's gone into the other synagogue," one of our Yeshiva friends volunteered. "You won't see him now."

We went out, somewhat bemused. Shabbat morning in Jerusalem had been quite an experience for us, and probably for Mr. Stieglitz, who had performed his mitzvah for the day.

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World Jewry mobilized in support

ISOLATION OF ISRAEL DRAWS DIASPORA CLOSER

Anti-Israel resolution fought,
Arafat's UN appearance protested
and aid maintained despite world recession

By Geoffrey Wigoder

Israel's growing international political isolation during the past year has had the effect of even further welding the identification of world Jewry with Israel ("two sides of the same Cohen"). Diaspora Jewry has mobilized itself in the vanguard of the struggle out of a deep understanding of its central significance for Jewish life and survival.

The strongest Diaspora community — that of the U.S. — came out in mass demonstration against the appearance of Arafat at the UN and reacted strongly following the breakdown of Kissinger's Middle East talks when relations between the U.S. administration took a turn for the worse. This Jewish reaction played a role in gathering the support of the 76 Senators who signed a letter in support of Israel, intended to check a potential deterioration in U.S.-Israel relations; U.S. Jewry understood the dire implications of such a development not only for Israel but also for themselves.

On a smaller scale, Jewish communities throughout the world have, during a very difficult year, endeavored to bolster support for Israel on the local level, while Jewish intellectuals have sought to fight anti-Israel resolutions in UNESCO and other UN forums.

* * * *

The struggle has been one of David against Goliath. The Arab oil juggernaut has proved a powerful weapon, and international morality has fallen victim to national expediency. Arab blackmail has succeeded on many levels and this frequently has had its impact on world Jewry. Jewish firms have found themselves increasingly on the Arab blacklist.

Thus, Arab financial groups demanded from French banking circles that banks with Jewish interests should be excluded from participating in the international bond market involving Arab money, and similar demands were made in the U.S. and West Germany. Jews have been squeezed out of companies doing business with the Arabs — often on the initiative of the company itself who prefers not to wait for Arab demands in this direction.

The total picture that emerges is of a worldwide anti-Jewish campaign, cloaked as anti-Zionism, masterminded and financed by the Arabs — with willing complicity from the Soviets. Such a campaign is, for example, of increasing concern in South America and its strategy was charaterised by the head of the Argentinian community as "instilling hatred of Jews in the mass political movements."

The extreme involvement of all Jews in the Arab-Israel conflict was dramatically symbolized in the list of names, presumably of potential targets for terrorist activity, found among the papers of the elusive "Carlos" in London — half of whom were British Jews.

* * * *

The second main concern of world Jewry in the past year has again been for Soviet Jewry. Here again U.S. Jewry made its influence felt as it threw its support (but this time, not unanimously) behind the Jackson Amendment, calling for a liberalization of Russian emigration regulations. Passed in face of the protests of Kissinger, the Jackson Amendment at first appeared to have been accepted to some extent by the USSR but within a few weeks they renounced their trade agreement with the U.S. on the grounds that they could not accept such interference with their "internal" affairs.

In fact, there was no let-up in Soviet Russia's internal attitude to and harassment of Jewish activists. A campaign was conducted in various centres to force Jews to sign statements that they would not attempt to emigrate to Israel. Various prominent figures were sentenced to prison or exile for participating in demonstrations or after patently trumped-up charges.

Jews have continued to emigrate from the USSR, although to a lesser extent than in the previous years. However, a growing proportion has gone to countries other than Israel. A large number has found its way to the U.S. and others have gone to Belgium, West Germany, Canada, etc. It has been estimated that between a quarter and a third of Jews leaving the USSR do not go to Israel — a reflection of the current image resulting from Israel's internal and international problem.

* * * *

One of the more refreshing winds of the year blew out of the Vatican. In October it established a Commission for Relations with Judaism and this commission subsequently issued a document intended to develop better relations between Jews and Christians.

Although from the Jewish point of view, this document contained certain basic inadequacies, its forthright condemnation of anti-Semitism was welcomed and its whole tone showed how much the Church has moved since World War II. Subsequently the Pope received Jewish leaders and told them of the Church's wish for a "true dialogue."

Among the other events of the year: the Jewish community at Asmara was evacuated in its entirety when fighting broke out in Eritrea (which has a Moslem majority) and moved to Addis Ababa; the Swedish community celebrated its 200th anniversary with a service attended by the King of Sweden; 45 Jews — a record — were elected to the British Parliament, while in the U.S. there are now three Jewish Senators and 21 Representatives in Congress and the new U.S. Attorney-General is Edward H. Levi, scion of a famous rabbinical family.

* * * *

This has also been the Year of the Woman, which coincided with a number of appropriate developments in the Jewish world. America's first woman rabbi, Rabbi Sally Priesand became the first woman member of the New York Board of Rabbis. It appears that she will not enjoy her unique status for long, as other women rabbis — and cantors — are on the way.

The newly-elected presidents of the two top Jewish communities in California — Los Angeles and San Francisco — are both women.

Silvia Zalmanson, symbol of Russian Jewish activism, arrived in Israel and subsequently visited a number of other Jewish communities to strengthen the campaign for Soviet Jewry.

Ida Kaminska, grande dame of the Yiddish theatre, settled in Israel and has begun to appear there regularly.

And the hottest rising star on the French political firmament is Simone Veil, the minister of health, who is a survivor of Auschwitz.

In addition, the various anti-Nazi and anti-Arab demonstrations and protests of Beate Klarsfeld have won widespread sympathy and admiration.

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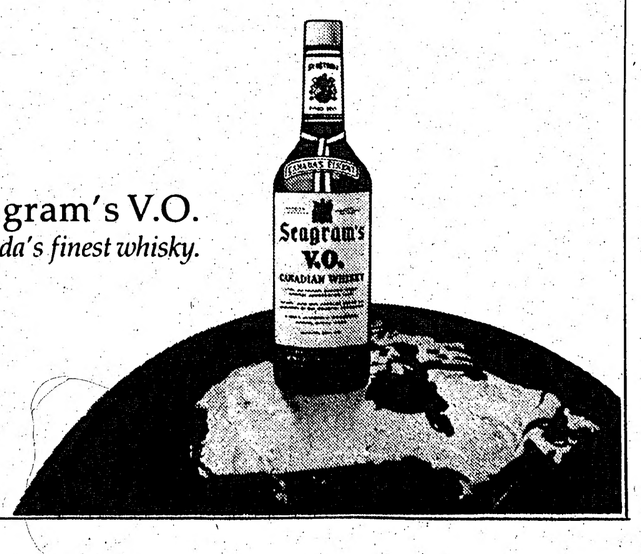

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Thousands of gravestones at cemetery reminder of once prolific community

By MARTIN HIMEL

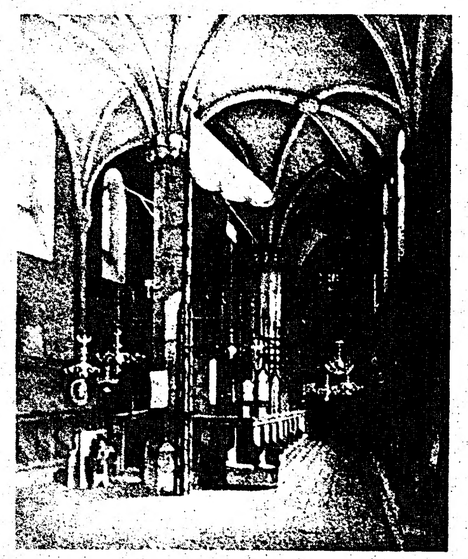
PRAGUE —

The thousands of gravestones that cover nearly every square foot of the approximately 500 year old Jewish cemetery are one of the prominent reminders of the famous Jewish community of Prague.

The famous edifices of the Jewish community still exist; however, the populace is missing. All that remains is a handful of Jews of the once prolific community.

The Altneushul where, according to folklore the famous Golem was born (the monster who protected the Jews of Prague), still stands. This synagogue, which is one of the oldest in Europe, is a must for the history buff. A flag which honors the Jews of Prague for their part in the war against Sweden in 1648, hangs proudly in the synagogue; and sayings from the Book of Psalms are written, in their initial form, on the bare walls. These, among other artifacts, are present in the Altneushul.

The synagogue has a minyan, although just barely, and the people are most friendly and hospitable. For example, the Shamus of the synagogue gave me a prayer book which was 100 years old as a souvenir. The inhabitants are very happy to see Jewish tourists and they greet them in a most delightful manner.



Etching of interior of Altneushul in city of Prague. In the centre is the banner presented to the Jewish community by the Emperor Ferdinand III in 1648.

The names of 77,297 Bohemian and Moravian Jews murdered by Nazis during the Second World War are inscribed in wall of Pinkas Synagogue in Prague.

In spite of the hospitality of the small number of Jews, Prague essentially remains a Jewish ghost town. The Jewish town hall, with its Big Ben-style steeple, has two clocks on it, one going clockwise with Roman numerals and one going counter-clockwise with Hebrew letters. However the only people that really come around are the tourists. The Jews are gone; they have disappeared into the past.

The same holds true when one walks down the old streets of the Jewish quarter. The beautifully constructed homes are sometimes decorated with stars of David; however, they are devoid of the Jewish populace. Out of curiosity I walked into one of the buildings and found the insides stark and empty.

Practically all the synagogues, except the Altneushul, were either shut down or barred. It indeed seemed strange to walk into a once vibrant synagogue that is now used strictly as a museum.

However, these museums were indeed fascinating. Countless artifacts for Jewish observance still remain. The museums more or less do justice to the Jewish community that once lived there. For example, the museum that commemorates the Jews who died in the concentration camp in Terezin, indeed depicts their hardships and courage in the makeshift art work that was done by the prisoners.

The benefit that one derives from visiting these places is immense. As a Jew, one becomes more conscious of his past and also appreciates more fully the traditions and culture of his heritage. Prague is also quite easy on the wallet — prices are cheap compared to the west. For those who are kosher, there is a kosher restaurant that is quite respectable and inexpensive; it might only be open for one meal a day, or sometimes two.

Even though the Jewish community is gone, its spirit still exists in the Jewish edifices of Prague. It is a must for the Jewish tourist to experience.

Martin Himel is a Toronto freelance writer.

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Peace to the people of Israel.

Driving about Israel can be enjoyable if one takes time to learn ground rules

By ALAN ROSENTHAL

When my family learnt I keep a car in Israel this merely confirmed to them that I was meshugga. "So you want to be a kamikaze pilot or a Hell's Angel. Well, good luck," they would say. But it's the truth. I enjoy driving here.

Of course, like scuba diving, motoring in the Holy Land is not to be taken lightly. You need to know the ground rules. But once learnt, having a car on holiday in Israel adds a lot to the trip.

To start, you can bring your own car. There are ferries from Piraeus and France at reasonable rates. Once here it's advisable to take out a break-down policy with a local company like Shamgar or Magor. Rental is easy in all the cities, but rates are likely to be higher than in Europe.

Now to the rules. In the RAF (Royal Air Force) I saw a film called **Know your Enemy**. Some say such a film ought to be made of the Israeli driver. They exaggerate. Israeli drivers are fine provided you remember half of them still think they are in a tank instead of a Mini.

It also helps to keep off the roads when grocery prices double twice in a week or when Israel loses at basketball. Here they use the roads to release tensions instead of paying a psychologist.

One should also beware of "the fastest reaction in the world." This is the time taken between the lights turning from red to green and the car behind hooting. When it happens, don't wait — just move. Don't worry. Before long you'll be hooting with the best of them.

If the drivers don't change much over the years, the roads do. Today one drives from Jerusalem to Tel Aviv or Haifa along two and three lane highways that are a positive pleasure. In towns, though, one still has to beware of the various games evolved by the local councils.

First, there is the traffic lights trick. Ten years ago Jerusalem had one traffic light. Now it has one every five yards. The problem is they are turned off on Saturday. The reason is clear. You desecrate the Sabbath at your own risk.

Then there's the "which way" game. This is the device, beloved in Tel Aviv, of making a street one-way Sunday, two-way Monday, and no-entry Tuesday.

In addition we have "Chaim's law." This states that every time the council fills in a hole it has to dig another 10 yards on. There are also variations on the game — like leaving the hole unlit at night, or putting it round a bend.

If you have to visit a garage get an estimate and demand that work beyond that limit be checked with you before being undertaken. Otherwise you may ask for an oil leak to be repaired and be given a bill for engine replacement. In case of accidents to your own car the system here is that you pay for repairs and recover the money from the insurance company — if you're lucky.

The ground rules seem complex, but in the end it's well worth it. With a car one can do so much more. Information on driving can be obtained from the Automobile and Touring Club of Israel, 19 Petach Tikvah Road, Tel Aviv (tel. 622961), but I have my own favorites.

For a short trip, I recommend driving from Jerusalem to Ramallah, and then descending to Jericho by a fantastic mountain road with incredible views of the desert. Have tea in Jericho and return to Jerusalem at twilight.

For a longer trip try Eilat to Sharm el Sheikh. This is truly one of the most beautiful roads in the world. You have the Red Sea (intensely blue) on your left and wild Sinai mountain ranges to the right. Take diving equipment with you, and try it.

In your own car and at your own speed, it will be the highlight of your holiday.

Pioneer school combines studies

Cont'd from Page 14

school board, allowing the teachers to come and give classes at the yeshiva. Some of the teachers are now ex-pupils of the yeshiva, both for secular and Jewish studies, as well as some qualified young men, baalei teshuva who have gone to Petropolis to catch up on their Jewish education and to teach secular subjects.

Rav Binjamini, Hungarian-born, emigrated to Israel after the war and joined the Lubavitch movement. A dynamic personality, he exercises great influence on his disciples long after they have left the yeshiva and corresponds with them regularly all over the world, mainly Israel.

In the past year the yeshiva-yiddishkeit - vanguard has made great advances. The highlight was Operation Tishri. The Israeli embassy as well as the numerically not insignificant but totally unorganized Jewish population of the federal capital Brasilia, 600 miles away, asked the yeshiva to help to organize the High Holidays services.

Minas Gerais State Capital Belo Horizonte, where there is an organized Jewish community, also asked for help. So a minyan of bachurim was sent to each of the two cities. Their visit of the religious impact it made was so memorable that the locals said afterwards they had never experienced such services. In Brasilia, the bachurim built a succah and provided lulavim and etrogim.

During vacation time the bachurim spread out on voluntary missions to take yiddishkeit to cities as far south as Porto Alegre, capital of the southernmost state of Rio Grande do Sul, north to Belem, capital of the northern Equatorial State of Para — and to recruit new pupils for the yeshiva, irrespective of religious background. A considerable number of pupils over the last nine years since the yeshiva was founded, have come from non-religious homes and most have succeeded in turning them kosher.

Rabbi Binjamini's dream, and he is well towards realizing it, is for instruction to university level in secular education and on the religious side, to establish a kollel, apart from a senior yeshiva.

The pupils have always been encouraged to go to Israel to complete their studies. About 30 have stayed there. Some have been called back as yeshiva teachers. The Machane Israel Yeshiva has filled a great need as an institution providing Torah in Derech Eretz (and worldly education) in a healthy physical and spiritual atmosphere. It is proving to be the alma mater of young, Orthodox, modern Brazilian Jewry. It is also serving as a model for yeshivot in other South American countries.

Rav Binjamini has been invited by a group of Jews in Buenos Aires to direct them for a yeshiva project on the same lines.

The Torah Department in Jerusalem is justly proud of its achievement in Petropolis.

[Copyright by the Jewish Chronicle News & Feature Service]

High-yield wheat developed

REHOVOT — A new high-yield type of wheat characterized by one giant spike, broad leaves, and a non-branching stalk has been developed by Dr. Dan Atzmon and Elchanan Jacobs of the Weizmann Institute's plant genetics department.

The new wheat, derived from crossing a primitive African wheat originating in the Sahara with a local strain, has potential for a higher yield than conventional types of wheat.

Several features combine to make the Institute-developed wheat superior to existing types. In other wheat, the stalk divides into several secondary branches, each carrying a spike and each requiring a share of the limited amount of available nutrients. In the new type, all the nutrients in the soil and the large leaves are channelled into a single giant spike, which has the added advantage of ripening uniformly for harvesting. Moreover, knowing beforehand that the plant will not branch, farmers can accurately space their planting to achieve maximum density in relation to the fertility of the land.

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Birthday of the world debated in historical rabbinic dispute: was the month Tishrei or Nisan?

"You shall observe the first of the seventh month as a day of solemn rest, a memorial proclaimed with trumpet blasts . . ."

(Leviticus 23,24)

By ARYEH NEWMAN

That is all the Bible has to say on Rosh Hashanah — a festival which even a library of books could scarcely do justice to, let alone a newspaper article. The Bible, of course, represents but the deep structure of Judaism, generating a rich interlocking superstructure of ideas and symbols applicable to every aspect of man's relationship with his environment. Past, present and future are drawn into this web of relations.

The first clue in our characterization of Rosh Hashanah is the way it is dated in the Bible, evoking by contrast the two methods of numbering the months found in Jewish tradition. One marks the people's birthday. By this reckoning the first month is Nisan, the month of the Exodus. This is the Biblical norm. Rosh Hashanah is merely "the first of the seventh month." No mention is made of the New Year.

The other reckoning marks the birthday of the world, with Tishrei as the **first** not the seventh month. This method of dating which has given its name Rosh Hashanah to our festival, figures prominently in post-Biblical literature — from the Talmud onwards.

The latter records a famous rabbinic dispute as to whether the world was created in Tishrei — September, and at the beginning of a new cycle of agriculture seasons, or in Nisan when the Jewish nation was born. May we not see here a question of where to put the emphasis — on the universal aspects of human experience or the individual and national ones? Which are the more creative?

Jewish tradition finds a place for both. There is the New Year of Jewish history at the Passover when we stress our specific national contribution, and the New Year proper — a day of universal application.

The direction of this universality is spelt out in the next clue — "a memorial proclaimed with trumpet blasts" — a day of alarums or trumpet-blowing on that sacred instrument the shofar. The trumpet's awakening (indeed the Hebrew word **teruah** implies "awakening") may be rude or joyous, shaking us out of our reverie, our lethargy and routine. The end of one round of seasons and the beginning of another is the natural occasion for stock-taking, reviewing the past and preparing in its light for a better future.

Here we have our day of judgment **yom ha-din.** It is joyous and festive in the home as we dip an apple in honey and taste the fruits symbolic of a prosperous and happy year to come. But such feelings are tempered by solemnity and awe in the synagogue where the poetry of our prayers and sounds of the shofar help us to realize how much a better future depends a human resource and individual action, and its interaction with things outside us, in our environment, an overall scheme that we believe to be authored by an unseen, just, all-powerful but benevolent God. This seems in our post-Holocaust and cynical age the most improbable and remote aspect of it all.

But there is another key-word in the cryptic Biblical formulation of Rosh Hashanah: **Zikkaron,** after which the festival is known in our prayers as **yom-bazikkaron:** a day of memorials — memories or rememberings — perhaps the key to all human progress, to what the world famous British scientist Bronowsky termed "The Ascent of Man."

Memory enables man to accumulate knowledge, transmit his experiences including those of man's contact with the divine from one generation to the next. Every lifespan is a test of human resourcefulness and adaptibility. In the Talmud idiom: "There is no creature whom God does not test."

The memory of one outstanding test of the powers of human dedication is the theme song of Rosh Hashanah: the story of the birth and sacrifices of Isaac — the Torah reading for the festival. In the words of the rabbinic preacher: "Why do we use a ram's horn on Rosh Hashanah? Said the Holy One Blessed be He: Sound for me a ram's horn, that I may recall the sacrifice of Isaac, son of Abraham and for that I credit you with having made the same sacrifice."

The festival through its symbolism attempts to impress upon the celebrant how Jews down the ages have sacrificed to preserve their cultural heritage. There is no more powerful incentive than personal example, no more telling proof then precedent. Rosh Hashanah is one of those interlocking pieces in the age-old pattern of Jewish living, specially concerned with activating our memories and powers of self-examination to maximize the impact of historic example and precedent, in the constant fight to improve the quality of life — and thereby continue the ascent of man.

For thousands of years, Jews have been gathering together to partake in the festivities to celebrate the holidays.

Happy New Year

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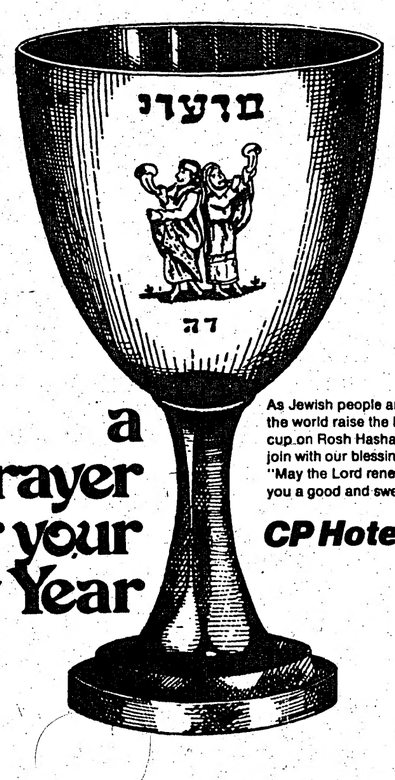

a prayer for your New Year

As Jewish people around the world raise the Kiddush cup on Rosh Hashanah, we join with our blessing for you. "May the Lord renew unto you a good and sweet year."

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לשנה טובה תכתבו

"And they shall beat their swords into plowshares and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah 2, IV

May the dawn of this New Year be bright with peace, prosperity and happiness for Israel and all mankind.

L'shona Tova

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